

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

At the beginning of 1946 a Commission, appointed by the British Council of Churches, held the first of twenty meetings. Its object was 'to consider the problems created by the discovery of atomic energy.' Among the members of the Commission were Dr. J. H. Oldham, Professor John Baillie, the Bishop of Chichester, Sir Walter Moberly, and Professor A. D. Ritchie of Edinburgh University. Their Report has now been issued with the title, *The Era of Atomic Power*.¹ It is a pamphlet of eighty-two pages, written under a considerable sense of the gravity of the situation.

When the first atomic bomb was dropped on Hiroshima, the minds of men, inured to the horrors of war, received 'a violent jolt.' It was realized that what had happened outweighed in importance the tremendous conflicts of the preceding years. 'The world had, in fact,' says the Report, 'witnessed an event comparable only to the discovery of fire as one of the great turning-points in history, with illimitable potentialities for good or evil.' And what the Commission was asked to do was to try to understand what is implied in the challenge of this event to mankind and what answer it demands.

There is something both grim and pathetic in the helplessness of these able persons in face of this demand. They frankly confess that they have no solution to offer. But they have done a real service to the Christian Church in stating frankly the dilemma that is before every thinking man, and in insisting that we not only face the facts but that we 'live with the problem' they raise. The discovery of atomic energy has done two things. It confronts society with an immediate threat to the continuance of civilization, and perhaps even to the survival of the human race, and it places at the disposal of mankind hitherto unimagined sources of power.

With regard to the first of these two things the danger is terrific. The bombs dropped on Japan are estimated to have been equivalent to twenty thousand tons of high explosive. Scientists believe that bombs can be made equivalent to two million

¹ S.C.M.; 2s. net.

tons, fantastic as the figure seems. There is, at least, no known principle that prevents it. Even a near miss by a bomb of the latter size would obliterate a large city. There seems to be no doubt that atomic weapons can be made which are related to the present bomb as 'the blockbuster is to a blunderbuss,' to use an American scientist's words.

There does not seem to be any hope that against the atomic bomb there can be any adequate defence. We have always believed that every new weapon of offence calls into existence the appropriate means of defence. But in the present instance that hope is illusory. And what aggravates the danger is, first of all, that atomic bombs can be carried in boxes or packages in peace time to another country and detonated when desired by remote wireless control, and, secondly, there is every incentive to strike a crippling blow first, a premium being placed on swift, ruthless aggression.

By what means, then, can this power of destruction be neutralized, and *in what kind of society*? In these latter words, italicized, it will be seen that the Commission passes to the moral sphere. In what kind of society is the possession of atomic power not a menace? To answer that the first step is to distinguish three fundamental attitudes to life in society.

The first is the way of 'secular futurism.' This is just the outlook on life which may be generally described as humanism. It is to improve society by science and technology. It is to plan in order to control and direct in the interest of human welfare the large-scale, complex, and powerful economic activities of modern society, which depends for its successful functioning on the efficiency of its technicians. Its means is 'social engineering.' The whole thing is within the framework of this world.

The second is the way of withdrawal. This may take the form seen in Aldous Huxley and Gerald Heard, an intellectual and reasoned con-

viction that political action is always self-stultifying. Or it may be due to the feeling that the individual is impotent to influence in any appreciable degree large-scale political action. Or it may be the attitude that regards politics as a dirty business. Or, of course, it may be a form of pietism which looks on the exercise of political responsibility as outside the sphere of Christian obligation.

The third is the way of responsible citizenship, which is in reality a reconciliation of the other two. It represents an attempt to reconcile the temporal and the eternal in society. Behind it there is the secure belief in right and wrong, in a standard of conduct resting on authority, in the conviction that power must be brought under social control and made subservient to the ends of justice and truth.

The relevance of what appears not altogether 'on the spot' is that the Report goes on to contend that the third attitude (which is that embodied in democracy) should be extended to international relations. The outstanding achievement of the West is the limitation of power in the interests of justice. But it is contended by some that this has broken down in the relation between States. It is here we find incipient war of all against all—a condition in which law, persuasion, and morality are impotent, and power in its most naked form is the sole arbiter. And it is further contended that this is necessarily the case, an inevitable product of the ideas of the nation-state and of the doctrine of national sovereignty. Hence the real danger of self-destruction through the discovery of atomic energy.

And therefore the extension of the rule of law and the subordination of power to law in international relations is the one hope of salvation. If naked power is the essence of international relations then the duty of a nation is to be strong, and everything is to be subordinated to that. And, indeed, apart from secular futurism, any nation that renounced the use of atomic energy for itself would be simply committing suicide. The Report dismisses the pacifist solution definitely.

The acceptance of the supremacy of law is the only way to the achievement of a world community, and the establishment of a world community is the sole answer to the terrible dilemma placed before the world by the discovery of atomic energy. 'This,' says the Report, 'is the one reasonable hope of preserving Western civilization from destruction.' The obstacles in the way to this

are serious, and the Commission deals with them in detail. Among them is the strength of the irrational forces in history arising from conflicting egoisms. Another obstacle, it is frankly recognized, is the whole attitude and outlook of Russia.

The members of this Commission are weighed down with a sense of the extreme gravity of the issues involved in the dilemma presented to mankind, 'control or perish,' and with the equally serious difficulty of providing an answer to it. And their deliberations lead them in the final section of their Report to an earnest emphasis on the urgent need of a spiritual faith as the prerequisite of a world community that will be real and enduring. The demand, they say, is for 'wholeness of living,' which they put in the following impressive words.

'By this is meant that the balance of human existence which has been upset by a one-sided concentration of interest and energy on the control of nature should be restored by the realization that man's real problem includes himself as well as his environment and that the fulfilment and satisfaction of human life are found in the relations of persons with one another and in the relation of man to transcendent Spirit.'

Professor Leonard Hodgson of the Chair of Divinity at Oxford has written a statement for the use of the Commission on 'The Church' appointed by the Continuation Committee of the Edinburgh (1937) World Conference on Faith and Order—*The Doctrine of the Church as Held and Taught in the Church of England*.¹ With the help of six theologians of the Church of England, three representing the catholic and three the evangelical tradition, he has sought to show how the Doctrine of the Church is understood and interpreted in his own communion to-day. He has not attempted to be comprehensive, but rather to concentrate upon those aspects of the Doctrine most in need of explanation to members of other churches.

At the outset Dr. Hodgson would make the point that the official formularies of the Church of England can only be rightly understood if read in their historical context. Then he proceeds to an interesting and apparently true observation: 'The reformation was carried forward by a dialectical process due to the continuance within the Church of catholic-minded conservatives, protestant-minded radicals and those whose first care was for reasonable scholarship.' He adds, 'The one thing which has been characteristic of the

¹ Blackwell; 1s. 6d. net.

Church of England as a whole has been and still is the fact that it contains these three elements, maintains them in tension with one another, and is the *locus* of their tripartite dialectic.'

Passages relevant to the subject under consideration are then cited from the official formularies of the Church of England, including the Canons Ecclesiastical as well as the Thirty-Nine Articles and the Prayer Book; and the possibility of different interpretations is then illustrated. Two illustrations are given. One is from the distinction in sixteenth-century Reformation between the Church visible and the Church invisible. It is possible to say that the formularies presuppose the doctrine of the invisible Church; on the other hand, it is possible to say that they omit any reference to this doctrine. Or again, take the practice of the Bishop in ordaining priests of giving to each a Bible only, not also a chalice and paten. It is possible to say that the formularies repudiate the doctrine of the eucharistic sacrifice; on the other hand, it is possible to say that they cannot be so construed.

To Dr. HODGSON's mind it is clear that the formularies lend themselves to these different interpretations, and he concludes that two governing considerations emerge from the discussion (the second of which has already been indicated): (1) that the Church of England has never thought of itself as originated in the sixteenth century; (2) that the dialectic of which the Church of England has been and is the *locus* is not dual but triple.

'The Church of England believes itself to be a constituent member of the universal Church of Christ. As it looks back over its own history it sees itself as somewhat drastically purged of certain abuses and corruptions in the sixteenth century, but as remaining the same Church after as before, maintaining its unity and continuity with the Church of the Apostles and Fathers. As it looks out over divided Christendom it seems that its distinctive characteristic has been to be the *locus* of dialectic between different interpretations of God's revealed will for His Church—differences between fellow-churchmen who all hold to such central affirmations of the Christian faith as the doctrines of creation, incarnation, atonement, and the Trinity and the general conception of the Church's calling and mission.'

Of course the important question for one 'element' among Anglican theologians, and for the theologians of churches without episcopal

ordination, is whether the continuity of the ministry through episcopal ordination is essential to the unity of the Church of to-day with the Church of the Apostles. On this question Dr. HODGSON says, but it is difficult to judge the full bearing of his answer: 'As it [the Church of England] looks to the future it looks for a reunited Christendom in which the question of the status of ministers without episcopal ordination will no longer be asked, when the whole universal Church will be unquestionably one with the Church of the New Testament, its various constituent local Churches united to it and to one another both by the exercise of apostolic faith and by the possession of a ministry universally accepted as apostolic in origin and in character.'

It is not often that a really great work makes its first appearance in such a series as the 'Pelican Books,' but in Professor Stanley A. Cook's new *Introduction to the Bible*¹ we have a work of profound significance, not only for Biblical studies, but for the study of religious development as a whole. We have always known that Dr. Cook had something of great importance to give us, but, like most original thinkers, he has hitherto had considerable difficulty in expressing himself in a form which made clear appreciation of his work possible for the average reader. It is not that he has had to create a fresh vocabulary, as others have had to do; the difficulty has had its roots elsewhere, and in reading much of his earlier work we have been conscious of a somewhat vague atmosphere rather than an explicit statement of a position.

Now all is changed. We can see what Dr. Cook has been trying to tell us for the last twenty years, and it was worth waiting for. The new book is far more than an account of events that happened and of books that were written in the past. It is nothing less than a whole philosophy of religious history, which not merely deals with things gone by, but offers an explanation of the present and sketches possible development in the future.

In one striking respect this work differs from the ordinary 'Introduction.' There is very little 'higher criticism,' advanced or conservative. It is obvious to the reader who is familiar with the trend of Biblical studies during the last century that Dr. Cook is working from a critical basis, and has the normal position in the background of his thought. But it is assumed rather than stated, and his positive contribution lies elsewhere. His

¹ Penguin Books Ltd.; 1s. net.

study of the facts has led him to posit a great religious *continuum*, which develops through history, its progress being marked by catastrophic events which have introduced totally new stages. In Biblical history itself he discerns three such stages—the Palestinian, the Jewish, and the Christian. Each adopts much of what its predecessor had held, but adds something of its own, so different from what had gone before as to constitute practically a new religion.

In working out his main thesis Dr. Cook has made not a few suggestions which are of great value in themselves, though subsidiary to his main purpose. He has sought for connecting links and dominant ideas at each stage, and has offered us a pattern in which the details are as carefully planned as the completed whole. The position of Jerusalem and Zion, for example, is pivotal at certain periods, and gives a centre to which all the thought and belief of the particular age may be oriented. Nowhere is this correlation of the facts more clearly or impressively brought out than in the short chapter (all the chapters are necessarily short) on 'Some Fundamental Problems of the Bible.' Here, as throughout the book, the quotation of extracts might be misleading; the whole needs to be read and studied in order to be appreciated.

There are, of course, points on which differences of opinion are possible. The greatest is probably the position assigned to pre-Israelite religion in Palestine. Dr. Cook regards this, rather than the Mosaic religion of the invading Aramaean nomads, as the earliest stage in the true sequence, and thinks of the latter as modifying—and profoundly modifying—the religion which Israel found in the Promised Land on first entering the country. The question is, which is the original stream and which the tributary, for a certain amount of combination will be universally admitted. We remember that Dr. Cook is one of our best Biblical archaeologists, and we cannot escape a lingering suspicion that the deep interest and exhaustive knowledge displayed, for example, in his Schweich Lectures, has tended to sway his judgment. We may take one more glance at the facts.

The 'syncretism' of Israel's early centuries in Palestine is beyond dispute, and is rightly emphasized by every serious student of the age. Animism, including necromancy, polydaemonism

and polytheism were characteristic features of the popular religion of Israel down to the ninth century at least. But there remained elements among the people, especially in the nomad or semi-nomad portions of Israel, who clung to the simpler and purer faith of their Aramaean forefathers. Under their influence, which for us is best attested in the canonical prophets of the eighth and following centuries, much of the Palestinian material was eliminated, and by the time of the Exile an ethical monolatry was widely accepted as an ideal, though it was still far from being fully achieved in practice. What remained in the post-exilic period, as an inheritance from pre-Israelite Palestine, was very largely confined to the cultus—the sacrificial system and the agricultural festivals. On the other hand, the theology and the ethic were either those of the Mosaic age or directly developed from it. In the third of the great stages, that of Christianity, even the cultus was either abandoned or so modified as to convey little more than metaphor, and in the Pauline repudiation of circumcision (and of much else) we have a significant break with the last surviving element in the religion derived from agricultural and civic Canaan. We should all agree that even Christianity contains ideas which can be traced back to Palestinian belief and practice, but it might still be argued that the main stream goes back to Moses, and that the influence of the other source, however great at certain periods, was in the main temporary and incidental.

A difference of opinion, however, on a point like this should not affect our appreciation of the value of Dr. Cook's work, of the immense scholarship which lies behind it, or of the broad and sweeping imagination which inspires it. For the process does not stop with Christianity as we understand it. Dr. Cook has a vision of a further stage, possibly of further stages, in which man will witness catastrophic changes as great as those that distinguish Judaism from Christianity. His book is the product of a great historian, but it is also the work of a prophet who can look forward into the future and believe that to-day we are near the advent of a new spiritual era as distinctive as any of those of which he has specifically treated. We may welcome his vision; all we ask is that it shall give a new and fuller interpretation of Jesus, and show Him to be the Saviour of mankind through all changes of thought, to the uttermost generation of the human race.

Towards the Conversion of England.

The Work of the Church in the Countryside.

BY THE RIGHT REVEREND E. R. MORGAN, BISHOP OF SOUTHAMPTON.

'EVANGELISM is not a specialist activity, nor can its duties be strictly defined' says the Report *Towards the Conversion of England*, and for this reason I prefer to exclude the word from the title of this paper. By evangelism I mean 'the Church fulfilling its mission properly' and this mission is properly fulfilled if running through all its activities there is *proclamation* of the Gospel and *witness* to its present power. In answer to the possible charge that this article is not about evangelism I would therefore plead that evangelism is not a special branch of Christian work but a quality which ought to colour every activity of the Church, a quality of proclamation and witness.

The lot of the country clergyman is, at the present time, a hard one. He could put a brave face on his poverty and the hardships which fall on himself and his family if he could draw more encouragement from his ministry. There are, of course, exceptions—where a man has a way with him or where his people are unusually responsive, but generally speaking the country parson plods on faithfully with his duties and is friendly with and befriended by his flock, but gets so little *spiritual* encouragement from them that he is tempted to wonder whether as priest and pastor he is any longer wanted in the village.

No doubt there are human faults and failings on both sides to account for this state of things, but the situation is not going to be improved by the parson scolding his people, or the people trouncing their parson. We are at the end of an age, and a radical diagnosis and remedy are needed.

Volumes and volumes have been written about the changing shape of village life and there is no need to repeat here what has become a familiar story. It is difficult as yet to discern what the new pattern of the countryside is likely to be. The country way of life is being widely and persuasively advertised and there are large numbers of people who really desire to submit themselves to its discipline. The new 'scientific' approach to agriculture is arousing tremendous enthusiasm in the farming world, and its effects will be revolutionary for good or ill. Young Farmers' Clubs and Women's Institutes are full of zest. Village isolationism is breaking down under the influence of the radio and the motor-bus. The Church which has for generations exercised an integrating and redeeming influence in village society remains bewildered indeed about its lost prestige, but,

through a faithful remnant, loyal to its charge and commission.

How is the Church to fulfil its mission properly in the changing situation in the countryside?

First and foremost it must go on proclaiming and bearing witness to the Gospel whether men hear or whether they forbear. This is hard for both clergy and laity, hard, but only what we have been led to expect. 'Woe unto you, when all men shall speak well of you.' 'Insomuch as ye are partakers of Christ's sufferings, rejoice. If ye are reproached for the name of Christ, blessed are ye.' The Sacraments are administered, the first-aid work of the Church from day to day goes on largely unrecognized. Quarrels are composed; the sad and lonely are comforted and cheered; the fallen are given counsel, assured of the offer of the Divine forgiveness and the hopes of a new start; pride and selfishness are rebuked. Children are baptized, taught, and instructed for Confirmation, the betrothed are prepared for their marriage.

Harnack says that the first Church was largely composed of those whom Jesus had healed, and this healing work goes on, though its recipients do not always express their gratitude in active churchmanship.

Secondly, the Church must aim at proclaiming the Gospel and bearing witness to it in such a way as to awaken a desire for God in those who have forgotten or neglected or defied Him, that is to say with all the relevance to the contemporary situation which it is possible to achieve by prayer, study, insight, understanding, charity and sacrifice, and by a readiness to learn from all live secular experiments which are impinging upon country life.

The controversy which at times verges on the ridiculous between the champions of chemical manures and the champions of humus reveals a woolliness in the minds of our new agricultural philosophers which might be disentangled by a better grasp of the doctrine of creation. If it is merely a dispute between chemists and biologists, it is not for the Church to interfere. But when bias is given to the dispute by the rival claims of materialism and vitalism, and still more when it is seen to be not merely a question of the comparative importance of soil chemistry and soil biology, but also as to whether the pursuit of agriculture is a science or an art, the Church may have something relevant to say. The fact that God made the world

and thinks it good is part of the divine revelation. It cannot be taken for granted and can only be accepted by faith.

'Were Nature constant in her intentions we might hope to understand them, but how at odds with herself is this Lady Bountiful, mother of all living, when she counsels one species of her children to feed upon the bodies of others, not less her own creation, providing an armoury the most ingenious, claws and fangs and suckers, instruments of death, that one tribe of her offspring might the better murder the members of another, a device, to our poor uninstructed vision, neither lovely nor divine. How difficult to think of the author of the Sermon on the Mount, how difficult to think of Christ, as the son of the God of Nature.'¹

The acceptance of the Christian doctrine of Creation involves us in the acknowledgment that, as Maker of this universe, God has a creative purpose of which He is Lord and Director, that He is Owner of His creation, a Master to whom His creatures are responsible, that we are created not only to realize and express the Divine Life within us, but to live in communion with our Maker, in mutual respect and relationship.

God works both as Craftsman and as Creative Artist, fashioning at once an instrument of astounding and intricate design, and a work of art which reveals and expresses His Mind and Being.² We are, in fact, in the midst of a creative process, surrounded by raw materials to be used in its further continuance. That which is in process of being created is a society of finite individual beings, each perfectly free and all united in perfect voluntary co-operation.

The mechanism of the natural order is grounded in the goodness of God; because He is 'faithful and true,' and the world of Nature carries out His will with untiring and obedient energy, the scientist can, for practical purposes, safely trust its uniformity. The function of scientific inquiry is to study the nature and habits of that universe which God has created to be the raw material out of which He is forming His Kingdom.

In our present condition, we are in process of transition from functioning willy-nilly in the mechanistic order, towards a full co-operative sharing in the perfect freedom of God.

The mechanistic sequence of cause and effect tempts us to refuse the responsibility of venturing into freedom and to allow ourselves to be carried along in the stream of events. But this regularity and orderliness is a condition of, and help towards, growth into freedom, if only we will launch out.

Every situation is our opportunity for further creative activity in co-operation with God. This

is true not only of activity in craftsmanship and art, agriculture and industry, but of all social activity.

'Out of the circumstances of our earthly life we may create the embodiment of heavenly realities such as justice, freedom, brotherhood, and love, using danger as the raw material of courage, suspense as that of perseverance, disappointment of patience, success of gratitude and humility.

Business contacts are the stuff out of which brotherhood and honesty are to be created, and politics provide the medium for the creator of social justice.'

The gates of the future are indeed open, and the universe is in the making. But only if made aright can the making stand. To make it awry may delay the final consummation, but God has no need to hurry. It is to the quality of the developed freedom that He looks, and He grudges no time in its creation. The end is sure, for He who at every moment in the process sees its possibilities for good is God omnipotent.³

It is in response to God's creative purpose that the Church in the countryside will find fresh impetus for the fulfilment of its mission, as it sees and works out the implications of this doctrine for the soil, its own fellowship, and the community.

I. The farmer needs a philosophy, or if you will a theology, a faith, to give meaning and purpose to his work; or rather he needs to be assured that the theology which he has instinctively and often unwittingly obeyed, still, in spite of the spate of new ideas which excite and bewilder him, stands, wonderfully enriched by the discoveries of science.

The soil is a raw material entrancingly 'alive,' to be used and kept in heart with responsible knowledge, patience, and skill. It is one of the raw materials of the Kingdom of God.

In spite of the caprices of Nature there is a sufficiently steady foundation of uniformity for working purposes.

The husbandman is to co-operate with God not only in craftsmanship, but in creative artistry; and he is responsible, as manager, to God as Lord and Owner of the land.

This Gospel needs to be proclaimed and expounded afresh, not only from the pulpit, but round the fireside, in friendly discussion.

II. Church life in a village is a unique and exacting school of fellowship. Church fellowship in towns is not so hard to achieve because, where there are multitudes, birds of a feather can flock together to create a congregation, but in the country the raw material of fellowship is 'neigh-

¹ W. Macneile Dixon, *The Human Situation*, 81.

² See Quick, *Doctrines of the Creed*, 38-48.

³ The foregoing paragraphs are a summary of the argument, and in part quotation from Hodgson, *Towards a Christian Philosophy*.

bourhood' in the geographical sense, and to bring fellowship out of neighbourhood makes a high demand on charity, especially in face of the deeply rooted individualism of the countryman.

More precisely the raw materials for the making of fellowship at the Church's disposal are (1) the Christian minister, (2) the local body of Christians, and (3) the sinful world around; and fellowship is made or marred by the interplay between them.

This interplay we can study in St. Paul's relations with the Corinthian Church and the pagan society which impinged upon it. The circumstances may be unlike our own but the working of God's creative purpose is the same.

St. Paul, intensely aware of his commission as a minister of Christ, had been insulted by the Corinthian Church. He was wrought up in amazement, indignation, and bitterness. His pride had been hurt and he had suffered miserably because he cared so much. Pressed on every side, he was near to breaking under the strain.

The Corinthian Christians were an excitable lot, with great gifts, but not well balanced. They had obviously been hasty and ungenerous in their accusations.

And somewhere in the background there was a man who had broken the fellowship by heinous sin, and the Christian community had been inclined to make light of it, and overlook it. What sense could be made of such a miserable situation?

St. Paul set to work to reckon with his own problem. His sufferings he began to see as a sharing in the sufferings of His Lord. 'As the sufferings of Christ abound unto us, even so our encouragement abounds through Christ.' It gives him patient endurance. He may be bearing about in his body the dying of Jesus, but it is only that Christ's life may be manifested in his body. He finds in himself a faith, a courage, a buoyancy, a tough unconquerable hope, a vitality his own, yet not his own. He can only say that the victorious Christ is leading him about in triumph. The power is not his own, St. Paul argues, because we are not our own. The care of all the Churches may be on us, yet it is not our work but His. 'We preach not ourselves, but Christ Jesus as Lord.'

And so St. Paul is led on to think about his people. This encouragement, this new strength won out of misery and weakness, is not for him alone. It is to be shared with them. 'If we be comforted, it is for *your* comfort.' Yes and they are strengthening and encouraging him. As he explains himself to himself and to them and they begin to understand and interpret what he means, they become the letter in which he is making clear the meaning of his life—an epistle of Christ for all to read, written not with ink, but with the Spirit of the Living God.

And there was the man who had sinned. The faithful saw that they had been wrong in passing lightly over his sin. He had been punished and now all together must forgive and encourage him.

So by the interplay of minister, Christian congregation, and the sinful world around, fellowship is built up through mutual encouragement and forbearance.

It is out of this womb of fellowship that the Church will receive new life to proclaim and bear witness to the Gospel.

It may be said that what has been said of the need of fellowship applies to town and country alike, which is of course obviously true. But the village community provides the toughest material for the creation of fellowship and if after digesting these paragraphs the reader will turn again to that part of the Evangelistic Report which is devoted to village evangelism (paragraphs 177-191) he will, I think, discern the relevance of what I have tried to say.

III. 'The highest honour of the Church,' wrote F. D. Maurice, 'is to be the life-giving energy to everybody in the midst of whom she dwells.' There is need for the Church as a source and channel of vitality, not merely in worship and good works, but in all village activities. As it is, there are secular 'fellowships in our villages, the vitality of which puts Church guilds and organizations to shame, and Church folk must be humble enough to learn and share their secret. 'Democratic organizations, such as the Women's Institute and the committee of the village hall, are beginning to assume leadership; and tend, with their newly acquired responsibility, to be suspicious and resentful of clerical authority or interference. Such democratic institutions offer a grand scope for quiet leadership by the parish priest and his wife, if only they look for no preferential treatment, but are glad to be one among many. Too often the clergy are inclined to look askance at community enterprises which do not centre on the Church; instead of seeing in them a sphere of usefulness for the Church to serve.'¹ Indeed if social, business, and political relationships are raw material out of which God fashions His Kingdom, then parsons and their people must take full part in them.

The Church must offer to God in its worship and intercession every activity of the community life, the work of the Parish Council, the Village Hall, the School, the Cricket and Football Clubs, the Institutes, the Friendly Societies, the Farmers' Unions, for His cleansing and blessing; and be the channel through which God purifies and fertilizes and raises every aspect of village life.

¹ *Towards the Conversion of England*, 183.

Professor Collingwood in his *New Leviathan* speaks of 'civility' as the condition in which every member of the community, as a free man in a community of free men, respects himself and all his fellow-members, treats them accordingly and expects them to treat him likewise. The Church in the village is to set the standards of civility in this sense—in fact, to train every man to love his neighbour as himself.

The Church has again a great chance of training and sending into civic and social life men, women, and children who are prepared to put the common good before their personal advantage.

The Church can lay hold of the stuff of every natural and social relationship and by God's creative power, transmute it into material for the building of the Kingdom, and for this work, the village is a most fruitful field.

Literature.

EVELYN UNDERHILL.

WHEN some time back Miss Evelyn Underhill died, many who knew her only through her books must have felt a stab of sorrow almost as from a personal loss. For, devoting her brilliant gifts to the deep things of God, she made such progress in them as to acquire the right and the ability to be a trusted guide to a great company, who looked toward her with confidence and affection. The list of her writings is a long one; some of them little more than weighty pamphlets, some of them major works, all of them to be taken seriously, and studied with care. For my part, I have never understood why her poetry did not make much more of an impression even than it did. For, surely, 'Theophanies,' always suggestive, is touched here and there by the sheen of something not far short of genius, using that august word in its strict sense. In prose, she could be almost heavy. And she leant by far too much upon von Hügel, of whose fairly obvious sayings, quoted with bated breath, one reader at least got weary a long time ago. But, usually, she was a delightful writer; and, at her best, and she was often there, as lucid in expression as reliable in matter. And so it is a happy fact that there has appeared a posthumous volume, *Collected Papers of Evelyn Underhill*, edited by Lucy Menzies (Longmans; 6s. net). Here are the old subjects, and the old mastery in handling them. As impressive as any is a really striking paper on Thoughts on Prayer and the Divine Immanence, which originally appeared in this magazine. But they are all good and health-giving to the mind and soul. One on Worship, her own peculiar subject; one on the Life as Prayer; another on The Parish Priest and the Life of Prayer; others on The Teacher's Vocation; The Spiritual Life of the Teacher; on Education and the Spirit of Worship. A much needed answer is attempted to the question, What is Mysticism? And there is a helpful study on The Degrees of Prayer; though, as is the way of the mystics, it suddenly draws up and stops short, just where it might have been most helpful, tantalizingly enough.

As always, heavy stress is laid on the alleged fact that the soul of worship is to bless God, not

for what He has been to us, and done for us—which we are told is utilitarian—but only for what He is in His Essential Being. And, as always, my mind tells me that is impossible. You can't know another man, said Montaigne; you can only guess him from such suggestions of himself as he lets drop. So we can only know what God is by the suggestions of Himself that He has dropped in history, and experience, in our creation, preservation, and above all salvation in Jesus Christ. And if you blot all that from your mind as 'utilitarian' and not pure worship, what do you know of God? What is there to adore that we can think? Is there not left to us only an unknown Quantity; an Xth? What the mystics forget is that

from that place,
Where fix'd you be
By his decree,
You cannot pass.

We are set here as men; and must praise God as men; and are meant so to do. And to try to break through to something else is futile, and, for us, would be a lesser offering, by far.

A. J. GOSSIP.

A NEW COMMENTARY.

Nowadays the cry is all for theological commentaries. It is a cry with which many of us cordially sympathize. To be sure, we must have criticism; but the severely critical commentary which does everything but wrestle seriously with the theological meaning of the writer attracts only the purely academic reader. The bulk of religious readers want a book that does more than 'settle *hoti's* business or properly base *oun*,' and the demand now is for commentaries with a minimum of critical material and a maximum of theological interpretation. Ah, but whose interpretation? For the danger that besets the theological commentator is that he read his own ideas and prepossessions into the words of the sacred writer.

We are moved to these reflections by the perusal of a new 'theological and practical commentary.'

It is *Ephesians-Colossians*, by Mr. Bede Frost (Mowbray; 8s. 6d. net). Excluding the Introduction, the book falls into three parts. First comes a long essay on the Epistles' teaching on such subjects as the Person, Mission, and Work of Christ, the Church and the Sacraments, Faith and the Christian Life. Then follow the commentaries proper on Colossians and Ephesians.

With Mr. Frost's aims we are in complete sympathy; with his actual performance we are not so satisfied. In fairness, let us say right away that there is much in this book which commands our admiration. He does set himself (with the help of the Fathers and Bishop Lightfoot) to elucidate the meaning of St. Paul, to connect up Paul's teaching with the rest of Scripture, and to relate all to modern life. Though he has some misgivings about the Synoptic Gospels because apparently they tempt us to dwell too much on the human life of Jesus, he is obviously in love with St. Paul's doctrine and in many a passage writes with real insight and power. So far, good. The pity is that he lets his ecclesiastical angle vitiate his vision and that he has such scant sympathy with Protestants. More than that, his ecclesiastical bias betrays him into some very dubious exegesis. Thus when he writes that 'nowhere in the New Testament is our Lord spoken of as having, or exercising, faith,' or that in the act of baptism 'the gift of supernatural faith is bestowed,' or that *ecclesia* is the term used 'for the celebration of the one central act of Christian worship,' or that the 'thought of the Epistle (Hebrews) is thoroughly Pauline,' we must strongly demur in the interests of New Testament truth. In fine, the reader is advised to take this book *cum grano salis*—non Attici sed Anglo-Catholici. If he can do this, he will find much in it to profit him.

A. M. HUNTER.

THE OLD TESTAMENT IN THE NEW TESTAMENT.

The Old Testament in the New Testament (S.C.M.; 6s. net), by Professor R. V. G. Tasker of the Chair of New Testament Exegesis in the University of London, who was a pupil at Cambridge of Edwyn Clement Hoskyns, deals with a subject on which Hoskyns himself had intended to write, namely, the New Testament as the fulfilment of the Old (an aspect of the essential unity of Biblical theology). Professor Tasker, who in this book follows up his 'Nature and Purpose of the Gospels' (published in 1944), spends little time over critical and literary problems (these he regards as of secondary importance from the point of view he takes here), devoting himself chiefly to matters of exegesis. His central aim is to draw attention to the recent re-emphasis in Old Testament studies of the truth expressed by St. Augustine in the famous words: 'The New Testament lies hidden in the Old, and the Old becomes manifest in the New.' It is the truth to which Hoskyns has given a modern expression: 'No further progress in the understanding of primitive Christianity is

possible unless the ark of New Testament exegesis be recovered from its wanderings in the land of the Philistines and be led back to its home in the midst of the classical Old Testament Scriptures, to the Law and the Prophets.'

In pursuing his aim Professor Tasker begins by seeking to differentiate between the quotations from the Old Testament made by Jesus and those made by the Evangelists. He finds in the former a deeper spiritual insight. After that he goes through the New Testament in the usual order of the writings, illustrating his theme from most of them, and incidentally presenting us with a useful body of exegetical material. His treatment is dominated by the conviction that 'the Bible story is the record of successive acts of God wrought in history to secure the salvation and blessedness of mankind.'

W. FULTON.

KHOMYAKOV AND CHURCH UNITY.

The Doctrine of the Unity of the Church in the Works of Khomyakov and Moehler (S.P.C.K.; 18s. net) is not an exact title for the work under review. What the book contains is an account of the life and teaching of a great Russian theologian, Alexis Khomyakov, with a special reference to his teaching concerning the Church. There is also a special reference to the Roman Catholic theologian, Johann Adam Moehler, whose writings on the Church exercised no small influence upon the thought of Khomyakov. The author of the book, Serge Bolshakoff, D.Phil. (Oxon.), in presenting to his readers the fruits of many years' diligent study and research, has produced a work as remarkably interesting as it is remarkably informative. As the late Archbishop William Temple says in an Introductory Note, we have here 'a veritable portrait-gallery' of nineteenth-century theologians, many of whom ought to be better known to English students.

The author claims that this study of Khomyakov's ecclesiology is the first monograph on him in English theological and philosophical literature (where even his name is very little known), and we may fittingly quote his summary account of his hero: 'Alexis Khomyakov was a religious thinker, philosopher, historian, poet and sociologist, who flourished in the first half of the nineteenth century, and left many marks on Russian theology, philosophy, history and sociology, as well as on Russian literature. As a leader of the Slavophile Movement, he greatly influenced Russian political history in one way or another; as a theologian he was a founder of the new school; as a philosopher he opened the way for other powerful thinkers, such as Soloviev, Berdyaev, Bulgakov.'

In the chapter on 'Khomyakov and Palmer' (the last named being the Anglican divine with whom Khomyakov found himself in controversy) the author comes into touch with his central theme. As Palmer belonged to the Tractarians, Khomyakov's ecclesiology may be regarded as in a sense a by-product of the Oxford Movement. But his ecclesiology was developed by way of opposition rather than agreement.

Perhaps his standpoint could not be better indicated than in these words from his sixth letter to Palmer: 'Romanism is an unnatural tyranny: Protestantism is an unprincipled revolt. Neither of them can be accepted. But where is unity without tyranny? Where is freedom without revolt to be found? They are both to be found in the ancient, continuous, unadulterated tradition of the Church. There a unity is to be found more authoritative than the despotism of the Vatican, *for it is based on the strength of mutual love*. There a liberty is to be found more free than the licence of Protestantism, *for it is regulated by the humility of mutual love*. There is the Rock and the Refuge.'

In his treatise, 'The Church is One,' Khomyakov gives systematic expression to his ecclesiology, laying emphasis again on mutual love as the foundation of true unity and freedom. The Church, as he says, is a spiritual organism of truth and love. It is not to be thought of as an institution; that is to fall into legalism, to worship the letter and not the spirit. Nor is it to be thought of as a system of doctrine; that is to lay undue stress on one of its manifestations. The Church does not dispute with error. That task belongs to the school attached to the Church. It is the problem of theology. What the Church does is to separate itself from error, and by tracing the frontier between itself and error define the truth—just as a living body behaves towards anything hostile to its nature and inconsistent with it.

It is curious to reflect that despite the affirmation of the Church as a spiritual organism, and, further, of mutual love as the presupposition and basis of the reunion of the Churches, there is in Orthodoxy no hesitation on two points: first, that the Oecumenical Councils are of binding authority; secondly, that there can be no reunion without acceptance of their binding authority. It does not look as if the time has as yet come when all Christian people may be united in visible unity.

W. FULTON.

A GREAT STORY.

New College, Edinburgh: A Centenary History, compiled by the Rev. Professor Hugh Watt, D.D., with a section on the Library by the Rev. A. Mitchell Hunter, D.Litt., and a foreword by the Rev. Principal Curtis, D.D., D.Litt., D.Theol. (Oliver & Boyd; 15s. net).

It would not be too much to say that the New College, Edinburgh, is one of the most famous theological seminaries in the Christian Church. It has attracted students from all parts of the English-speaking world, and not a few men eminent in the churches of America and the Dominions owe something to the old College on the Mound where they took a post-graduate course. Its reputation is due, I think, to two things, the insistence of the Scottish Church on a learned ministry and the fame of many of its teachers and students. Thomas Chalmers, A. B. Davidson, Robertson Smith, Robert Rainy, Marcus Dods, Campbell Fraser, Hugh Mackintosh, James Stalker, are names

known in all the churches, and much of the significant theological work published in the last sixty years came from alumni of this College.

A theological college has two functions. One is to furnish instruction to its students which will teach them to think on the great themes of faith and inspire them to study the great books on these themes, written by the masters. This will be the background of a student's whole ministry, and without such a background his ministrations will be very thin and his intellectual resources will soon give out. It has been one of the glories of the New College that it has provided such a background for all who have been willing to take advantage of its intellectual discipline.

The other function of a theological college is to send out into the parishes good men, so far as a college can make men good. By 'good' I mean definitely Christian, men of genuine faith, devout, with a real religious life—what used to be called converted men. This is more difficult, and I must honestly say that in my time at the New College this is where it failed. Good men came from its classrooms, but they owed their religious life primarily not to any inspiration in the College, but to other influences. That may have been a temporary defect, but I am certain it was a serious one.

Those who have lived and worked in the College owe so much to it for all they received there that they would hate to admit even a speck on its perfection. And it was therefore with a heavily partial mind that I took up the great story of its hundred years' life contained in this finely produced book. Dr. Watt (he is now Principal Watt) must have found it difficult to choose between the two ways of writing such a book. It might have been largely biographical, with sketches of its famous teachers and students, or it might be (what in Dr. Watt's hands it is) strictly a history of the College, of its development, its curriculum, its professors, its benefactors, its success in weaving into one the different strands of tradition that have gone to make up its present fullness of life and teaching. Either way would satisfy us who love to hear anything about the old place. But I think Dr. Watt has chosen wisely, and he has done his work admirably. This book is the result of long and arduous labour. But, as we should expect from the author of a very fine life of Chalmers, it is all done with a light touch. It is perfectly satisfying to an old student and it will be revealing in a high degree to multitudes who have never been privileged to study within the College walls, but are deeply interested in its welfare. It was sensible of Dr. Watt to give a generous space to Dr. Mitchell Hunter for his account of the library and Dr. Hunter has made good use of his opportunity. Few of us had any idea of the greatness of this library or of its rare treasures.

Altogether, this is a first-rate book on a notable theme by a writer whose skill and attractive style make it delightful to read. It will be read with enjoyment by hundreds of old students scattered over the world, and by all of them with the prayer

that it may go on producing great theologians and great saints to the end of the chapter.

F. J. RAE.

Dom Gregory Dix, Monk of Nashdom Abbey, author of 'The Shape of the Liturgy,' has published a Lecture delivered early in the year in the University of Oxford on *The Theology of Confirmation in Relation to Baptism* (Dacre Press; 2s. net). In the Church of England there has been in recent years a renewed interest in the subject of Confirmation. It is part of the topic of 'the Church,' which, as our author remarks, now bids fair to play in the intellectual history of Christendom in our twentieth century that dominant part which the topic of the Incarnation played in the fourth and fifth centuries. In this Lecture he touches upon the 'key-documents' of the Christian history of his subject, beginning with the account of the liturgy of Initiation in the 'Apostolic Tradition' of St. Hippolytus and ending with a reference to the teaching of the Prayer Book and the attitude towards Confirmation of the Puritan divines in the reign of King James I. He finds theological weakness in the tradition which associates Baptism vaguely with vaccination, and Confirmation with leaving school! None the less he would have the Church of England continue in the Western practice of separating Baptism from Confirmation and retaining the ministration of the latter exclusively for the 'Apostolic Minister.' At the same time it should restore the fullness of Confirmation, 'which the West has let slip and the East has largely obscured by retaining it only as a feature of *infant* Initiation.'

We have received two small publications from Rabbi Dr. Samuel Daiches. One is a reprint from the 'Bulletin of the Bible Readers' Union' (November and December, 1945) and the writer maintains that η and Ω in Jer 31¹⁹ and some other places are not interrogatives but strong affirmatives. The other is an address Dr. Daiches delivered on Jews' College Speech day last year, and is entitled 'The Beauty and Holiness of Jewish Teaching.' They serve to illustrate the two sides of the author's life work, the scholarly and the devotional, and many of us will feel that it has been of the highest advantage to his students that they have sat under a man of this quality.

Few persons living to-day are better qualified than Rabbi I. Epstein, B.A., Ph.D., D.Lit., to interpret Judaism to the English-speaking world, and we must accord a warm welcome to the new edition of his book, *Judaism*, in the series entitled 'Great Religions of the East' (Epworth Press; 5s. net). He helps us to realize that Judaism, no less than Christianity, has grown in many directions since the two faiths diverged. In some respects the movement has been along similar lines in the two faiths; there is, for instance, little in the chapter on Jewish Social Ethics and Virtue which a devout Christian could not endorse. It is good for us all,

too, to know something of the place still held by the Torah in Jewish spiritual life, and the chapter on the faith of Judaism is a model of compressed and yet comprehensive statement. It is, perhaps, inevitable that in this edition reference should be made to the problem of Palestine, and many readers will feel that the picture of the Jew in the modern world is somewhat idealized. But, after all, what proportion of nominal Christians rise to the standard which would be indicated by any sound book on Christian teaching, life, and practice?

A book which brings out in a simple and friendly way a truth about the Old Testament seldom realized is called *The Kindly Laws of the Old Testament* (Lutterworth Press; 3s. 6d. net). Anyone who has read the Bible through must have been struck by the interest to be found in such books as Leviticus. You expect thunder and threatening in the Old Testament laws whereas what you get is amazing kindness and considerateness. The social system revealed in the Law books is incredibly modern and full of gracious enactments for the protection of the weak. In his original and refreshing book Mr. Thomas Cameron dwells on this in detail. In ten addresses he points out a series of such laws dealing with lost property, overdue wages, gleanings at harvest, good measure, and other matters.

A pamphlet containing *Prayers to Accompany the Study of the Report of the Archbishop's Commission on Evangelism*, by the Rev. C. J. Chesshire, has been issued by the Press and Publications Board of the Church Assembly (6d. net). It opens with an introduction on the Gospel, and is then divided into sections on particular themes, with biddings and collects in each section. There are explicit directions for prayer under each head.

In *The Swedish Church* (S.P.C.K.; 6s. net) the Rev. H. M. Waddams provides a 'simple summary of information' about the Church of Sweden. He is anxious that the relations which have been established between the Churches of England and Sweden should be supplemented by personal contacts between individuals from each country. For the historical chapters, beginning with the conversion of Sweden to Christianity and tracing the history of the Swedish Church through the Reformation period to modern times, he is much indebted to Bishop Wordsworth's book on 'The National Church of Sweden.' For the closing chapter on the Swedish Church life of to-day he draws largely on his own observation and knowledge. An Appendix contains a translation of the Swedish High Mass. A useful book for its purpose, and worthy of commendation.

Any one who is unable to visit Palestine, and yet wishes to know what parts of the country are like, should consult *The River Jordan*, by Dr. Nelson Glueck, the Director of the American School of Oriental Research in Jerusalem (Westminster Press, Philadelphia; \$3.50). It is remarkable alike for the excellence of Dr. Glueck's

writing and for the numerous photographs. Indeed, of the 268 pages in the book no less than 113 are occupied with illustrations, nearly all being pictures of the land itself. Not a few have been taken from the air, and these not only serve to give an idea of what the land looks like, but they are also effective as maps. Those, for example, which depict the extraordinary convolutions of the actual river bed of the Jordan are an illumination; not many of us could have realized why it goes two hundred miles to reach a point sixty miles from its sources. Dr. Glueck

writes in a most interesting style, colloquial without being undignified, and makes extremely good use of his extensive archaeological knowledge. From time to time, too, he cites relevant Biblical passages *in extenso*, with occasional comments. In most cases the reader could have supplied this material for himself, but it does not seriously detract from the value of a most interesting and useful book. Not since the publication of Sir George Adam Smith's 'Historical Geography of the Holy Land' has the general public had such an aid to the understanding of Palestine.

Jesus as Prophet.

By THE REVEREND A. J. B. HIGGINS, M.A., B.D., Ph.D., NEW COLLEGE, LONDON.

THE word *προφήτης* is applied to Jesus by outsiders in Mk 6¹⁵=Lk 9⁸; Mk 8²⁸=Mt 16¹⁴=Lk 9¹⁹; Lk 7¹⁶ (L), 7³⁹ (L); Mt 21¹¹ (M), 21⁴⁶ (m); Jn 4¹⁹ 7⁵² 9¹⁷.¹ In Lk 24¹⁹ (L) Jesus is spoken of by Cleopas and his companion merely as a prophet perhaps in deference to the supposed stranger. In the following passages Jesus accepted for Himself the title of *προφήτης*: Mk 6⁴=Mt 13⁵⁷ (=Lk 4²⁴? Cf. Jn 4⁴⁴); Lk 13³³ (L).² The belief that Jesus was a prophet could have arisen easily enough from His reputation as a teacher and preacher (cf. Jn 7⁴⁰). The word *προφήτης* (Aram. נביא) must have possessed a somewhat enlarged meaning which embraced any teacher or preacher who took an independent line.³ 'They were astonished at his teaching; for his word was with authority' (Lk 4³²; cf. Mk 12²²=Mt 7²⁹). But that the belief depended on more than that is indicated in several places. In Lk 7¹⁶ the expression of belief in Jesus as a prophet is due to His raising of the dead;⁴ in Jn 9¹⁷ it follows a healing, where the same two prophets Elijah and Elisha may be in the mind of the evangelist; in Jn 6¹⁴ (*the prophet*) it follows the Feeding of the Five Thousand. The other places mentioned above merely give general reports of this belief (except Jn 4¹⁹). Whatever the value of these

pieces of evidence, they lead to the question whether it was also by reason of His personality and methods that Jesus impressed His contemporaries as a prophet. To what extent did He possess the distinctive characteristics of the Hebrew prophet?

The distinctive traits of the Old Testament prophet to which we shall confine ourselves are: prediction of future events, ecstatic vision, and symbolism.

1. A. Guillaume states⁵ that it is very doubtful whether the widely current epigram that the prophets were 'forthtellers rather than foretellers' can be sustained, and goes on to say that the power to predict the future was to the Hebrew mind 'the distinguishing mark of prophetic activity.'

The words in Mk 1¹⁵ *πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν* (has drawn near) ἡ βασιλεία τοῦ θεοῦ, are a true prophecy, not a mere statement of an accomplished fact, for as C. J. Cadoux remarks⁷: 'The certainty that Jesus thought and spoke of the Kingdom as already present in His Person and Ministry must not be taken to imply that He did not also look forward to its future and cataclysmic coming.' While the Kingdom is in a sense already present in His own activity, this is merely an earnest of what is to follow. Thus His whole ministry, the purport of which is summed up in this initial announcement, had from the beginning a prophetic basis.

Jesus foresaw the destruction of Jerusalem. For this prophecy we have the best attestation, namely Q: 'O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered

¹ Cf. A. Guillaume, *Prophecy and Divination* (1938), 182 f.

² The references to *the prophet* in Jn 6¹⁴ 7⁴⁰ (cf. 12¹) are based on the prophecy in Dt 18¹⁵, and are a reflection of later Christian identification of the prophet with the Messiah (Christ) (cf. Ac 3²² 7³⁷). The idea is absent from the Synoptic Gospels, where the Jews speak naturally of a prophet.

³ The verb *προφητεύειν* is used of Jesus in only one context: Mk 14⁶⁵=Mt 26⁶⁸=Lk 22⁶⁴.

⁴ 'To prophesy' in the New Testament is the equivalent of 'to preach.'

⁵ 'Like Elijah and Elisha,' J. M. Creed, *The Gospel according to St. Luke* (1930), 104.

⁶ *Op. cit.*, III.

⁷ *The Historic Mission of Jesus* (1941), 133; cf. 129, 198 n. 4.

thy children together . . . and ye would not!' (Lk 13³⁴=Mt 23³⁷). In a similar strain of disappointment are the words in Lk 19⁴¹⁻⁴⁴ (L)¹ which make explicit the cause of the poignancy of the previous lament which is clearly implied there, namely, the coming destruction of the city ('and they shall not leave in thee one stone upon another').² As regards Mk 13¹⁴ (=Mt 24¹⁵=Lk 21²⁰) there is division of opinion. Some scholars consider that Mk 13³⁻³⁷ ('The Little Apocalypse') is a Christian adaptation of a (Jewish) apocalyptic prophecy, and that therefore, to quote Branscomb, '*It may be that genuine sayings of Jesus are to be found in the chapter, but the identification of these in the midst of a document which must be regarded as the product of Christian hope and prophecy is highly conjectural*'³ (italics mine). If the testimony of the Q passage quoted above, read in the light of the similar and explanatory testimony supplied by the slightly less weighty authority of L is accepted, it is not at all improbable that Jesus uttered the words in question, probably in the Lukan form (21²⁰).⁴ Moreover, Jesus has just foretold the destruction of the Temple (Mk 13² and parallels). It is natural that He should go on to speak of the destruction of the city, in whose ruin the Temple would inevitably be involved. Thus Jesus, like Micah (3¹²) and Isaiah (5⁷ 29¹⁻⁶) before Him, foretold the destruction of Jerusalem. While the prophecies of these old prophets were delayed in fulfilment for more than a century, the prophecy of Jesus was justified in a comparatively short time, as the inevitable result of the behaviour of the Jewish nation.⁵ In foretelling the ruin of the Temple Jesus again followed His predecessors (Mic 3¹², Jer 7¹⁴ 26⁶).

Of a more personal kind is the prophecy at the anointing at Bethany (Mk 14⁹=Mt 26¹³). Though the saying in its present form, with its reference to the preaching of the gospel throughout the whole world, cannot be historical, there seems no reason to doubt that Jesus did speak of an imperishable memorial for this woman.

Jesus predicted His betrayal, Peter's denial, and His own death. But the predictions of His Resurrection and return in glory lie beyond the

¹ Cf. Lk 23²⁷⁻³¹ (L).

² Of a similar prophetic nature are the words addressed to Chorazin, Bethsaida, and Capernaum (Lk 10¹³⁻¹⁵=Mt 11²¹⁻²³ (Q)). Cf. Cadoux, *op. cit.*, 268.

³ *The Gospel of Mark* (Moffatt Commentary) (1937),

233.
⁴ T. W. Manson in *The Mission and Message of Jesus* (1937), 621 f.; C. J. Cadoux, *op. cit.*, 275 n. 3.

⁵ Cadoux (*op. cit.*, 278 f.) links these prophecies of calamity with the refusal of the Jews to listen to Jesus' teaching. This is a most important and not altogether academic point.

scope of this paper, for they are not strictly matters of historical fact in the usual sense.

2. Just as the mission of Moses was inaugurated by the visionary experience of the burning bush (Ex 3), and Isaiah was called through his vision in the Temple (Is 6), so Jesus, in the complementary visionary experiences at His baptism and in the wilderness-temptations, realized His unique status and mission, and was confirmed in His method of executing that mission. Although Matthew's order of the Temptations, putting the visit to the mountain last (Mt 4⁸), is better than Luke's, where a more convenient sequence is obtained by placing the pinnacle of the Temple last (Lk 4⁹), Luke's version more clearly brings out the visionary character of the experience by saying nothing of a mountain—'he led him up' simply—and by adding *ἐν σιγγμῇ χρόνου*. Of a similar nature are the Transfiguration (Mk 9²⁻⁸=Mt 17¹⁻⁸=Lk 9²⁸⁻³⁶), and Jesus' vision of Satan fallen from heaven (Lk 10¹⁸ (L or Q)).⁶

3. The discourse on the Bread of Life (Jn 6²⁶⁻⁵⁹), though peculiar to the Fourth Gospel, may well depend on some symbolic saying of Jesus elaborated into its present form by the evangelist.⁷

The choice of twelve disciples to sit upon thrones judging the twelve tribes of Israel was a symbolic act⁸ (Lk 22³⁰ (L)=Mt 19²⁸ (M)).

The entry into Jerusalem (Mk 11¹⁻¹¹=Mt 21¹⁻¹⁰=Lk 19²⁹⁻³⁸) was meant to have Messianic significance; and whatever be their explanation, the words 'This is my body,' 'This is my blood of the Covenant' possess a symbolic meaning.⁹ The same may be said of the narrative of the Feet-washing (Jn 13^{1ff.}). Though it may be the evangelist's construction on the saying about the first being the servant (Mk 10⁴³⁻⁴⁵=Mt 20²⁶⁻²⁸; Lk 22^{26ff.} (L)), there is no intrinsic improbability in the belief that a real act of Jesus may underlie the Johannine narrative. R. H. Strachan¹⁰ calls it 'an acted parable in the true prophetic style,' and compares with it Otto's explanation of the breaking of the bread.

In Lk 23³¹ (L) (cf. Ezk 20⁴⁷) we read the words :

⁶ Cf. Streeter, *Studies in the Synoptic Problem* (1911), 192, 433.

⁷ There is no reason to question the statement that a discourse about the Bread of Life followed the Miracle of the Loaves, in correction of the failure to appreciate its significance by some of those who had been fed,' J. H. Bernard, *Gospel according to St. John* (I.C.C.) (1928), i. 190.

⁸ C. H. Dodd in *Mysterium Christi* (1930), ed. G. K. A. Bell and A. Deissmann, 64.

⁹ Cf. also the possibly symbolic meaning of the Temple-cleansing. Just as Jesus foretold the destruction of the Temple, this act expressed His disapproval of the corruptions of the sacrificial system and His conviction of its inevitable dissolution.

¹⁰ *The Fourth Gospel* (3rd ed., 1947), 264 f.

ὅτι εἰ ἐν τῷ ὕψει ξύλων ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γίνηται. The meanings of ξύλον are wood, tree, gallows, or cross¹ (cf. Ac 5³⁰ 13²⁹). The same is true of the Hebrew גָּלַץ (e.g. גָּלַץ means gallows in Est 5¹⁴), and of the Syriac ܠܡܥܐ, which is used by the Old Syriac and Peshitta versions to render ξύλον in this passage. It may well be that Jesus employed the corresponding Aramaic word ܠܡܥܐ.² The Cross (ܠܡܥܐ) was uppermost in His mind, and

¹ The natural progress from one meaning to another is obvious.

² In Targ. Jon. to Dt 21²² the Hebrew גָּלַץ (tree used as gallows) is rendered by ܠܡܥܐ.

the word took on special significance. If a cross (ܠܡܥܐ) is the fate of the innocent, what will be the fate of the guilty nation? Just as the summer fruit (קִיץ) suggested to Amos (8¹¹) the end (קֵץ) of Yahweh's patience, so the wood of the Cross (ܠܡܥܐ) reminded Jesus of the fate befalling Him, the (green) tree (ܠܡܥܐ), and suggested the calamities awaiting the Jewish nation, the (dry) tree (ܠܡܥܐ).

In conclusion, 'men discussed the question which of the Prophets lived again in Him as if in Him they had risen from the dead. They were indeed summed up and perfected in Him.'³

³ W. A. Curtis, *Jesus Christ the Teacher* (1943), 41.

In the Study.

Virginibus Puerisque.

Rockets.

By THE REVEREND DERRICK CUTHBERT, B.A., B.D.,
BIRKDALE, SOUTHPORT.

'Inasmuch as ye did it unto one of these my brethren . . . ye did it unto me.'—Mt 25⁴⁰ (R.V.).

It seems, sometimes, as if the world of to-morrow might be a world full of rockets. Some of us have seen, and heard, plenty of rockets in our lifetime, very unpleasant ones, and we may not be very keen on having more. The rockets of the future, however, provided men have sufficient wisdom to live together in peace, will all be rockets of a useful sort. For example, they have been trying out a new racing motor-car in America which had a rocket fitted to it as well as an ordinary engine. When the engine was going 'all out,' the driver turned on the rocket, and the car leaped forward twenty miles an hour faster than before.

Then, again, somebody has been talking quite seriously on the radio about the possibility of a journey by rocket to the moon. He reckons that if we could get a rocket to travel at seven miles a second (that is about seven times faster than the fastest rocket we have to-day), it could escape from the pull of gravity; and if it carried enough fuel it could reach the moon in about one hundred hours. So, perhaps, in our lifetime, men will make that journey to the moon that Jules Verne dreamed of, but I do not think I shall be interested until they issue return tickets!

Whatever the future may hold, the past contains a story about rockets which we ought not to forget, even though it is nearly ancient history now. It concerns a certain Henry Trengrouse, born at Helston in Cornwall in 1772, who was one of the crowd who watched the wreck of the *Anson* on the sands of Looe in 1807. This vessel, one of the naval frigates keeping watch off the coast of France during the war with Napoleon, had been driven across the Channel by a tremendous gale. When they tried to anchor off shore the cables

snapped and the Commander had to run the ship aground in the least dangerous place he could find. Unfortunately many of the crew refused to wait for the tide to go down and jumped into the raging sea. Over one hundred of them were drowned.

All the watchers on shore were filled with pity for the sailors, and sorry that they were not able to help them; but for Henry Trengrouse pity was not enough. From that day he sacrificed money, time, and effort in order to devise some means of rescue for those shipwrecked so close to the land. First he tried lifeboats, but, meeting with little success, turned his attention to life-lines. The chief problem was to find some means of getting a line from the shore to the ship. He tried a line thrown by hand, but, of course, it could not be thrown far enough. He tried carrying a line out to sea by a kite, but usually when a ship is driven ashore the wind is blowing the wrong way for a kite to be flown over it. From kites he turned to muskets with the idea of shooting a line to the wreck. It was while he was experimenting, not very successfully, with this idea, that he happened to attend a firework display where rockets were on the programme. This gave him the solution of his problem. He devised a rocket which could be aimed from a musket to carry a line between the ship and the shore. With the line a strong rope could be pulled through the waves, and when the rope was firmly fastened at each end, as high above the sea as could be managed, the shipwrecked sailors could make their way to safety.

Henry Trengrouse's invention was not adopted as readily and thankfully as you might expect. He had to work hard to convince the authorities that it would do all he claimed for it. Even when he died in 1854, long after he had demonstrated its usefulness, it was not popular. But he never lost faith in it, and he never gave up his endeavours to persuade his fellow-countrymen to have faith in it too. Eventually it was installed in hundreds of places round the coast, and it has saved thousands of lives.

So when you hear people talking about rockets

in these days think of one of the most useful rockets of all, devised by Henry Trengrouse, the man for whom pity was not enough. It is a noble thing to feel sympathy for the unfortunate; but it is nobler still to help. That is what Jesus meant when He said, 'Inasmuch as ye did it unto one of these my brethren . . . ye did it into me.' And to love Him, and His brethren, properly, is to love them not only with our feelings, but with the minds and hands that serve them.

A Million Miles to Nowhere.

BY THE REVEREND JOHN B. WILSON, GLASGOW.

'Consider him . . . lest ye be wearied.'—He 12³.

A little paragraph once appeared in a newspaper. It was squeezed in at the foot of a column, as if it were of no importance, but for all that it contained interesting news. It was about an engine driver who had retired after fifty years' service on the railway. To mark the occasion he had been given a present by some of his workmates, and in thanking them he mentioned that in all these years of service he had travelled a million miles.

Can you imagine a million miles? It represents nearly one thousand and four hundred journeys between London and Glasgow. We may think, too, of a million miles representing forty-one journeys, over land and sea, round the world. A journey of a million miles would take us twice to the moon and back with some thousands of miles to spare.

Only think of all the places the engine driver must have visited, and all the sights he must have seen. Think of the great pride he must have taken in the powerful locomotives over which he had been in control. Think of the thousands and thousands of people he must have taken on holiday to the seaside and the country.

But in imagining all these things about this particular engine driver we would be wrong. Although it is true that in all these years as an engine driver he had travelled a million miles he never once travelled out of the town in which he lived and worked. He had travelled a million miles to nowhere. Perhaps you don't think that that was possible, but then, you see, he was a driver on a shunting engine. He had travelled all those million miles up and down a goods yard, banging and clattering trucks and wagons. Perhaps you are saying to yourselves, 'What a wearisome, uninteresting, and monotonous job!' But is it? Certainly this engine driver never had the honour of driving the royal train or the streamlined Royal Scot; he never knew the joy of carrying men and women and boys and girls; he just shunted about truck-loads of coal, pig-iron, and grain, and things of that sort. Yet we mustn't think that because his job seems to have been wearisome, uninteresting and monotonous that it wasn't important. Without the driver of the 'shunter' we would never have heat and light, food and clothing. Not only our health but our very life depends upon men like him doing their work faithfully.

Many of the things you are expected to do as

Christian boys and girls seem to be wearisome, uninteresting, and monotonous. You are to keep on being pure in mind and heart, and that doesn't seem to be very interesting. You are to keep on loving your parents, friends, and neighbours, and even your enemies; and how wearisome that seems to be. You are to keep on saying your prayers; how monotonous! Yet these are the very things that will make you dependable. They are the very things that made Jesus dependable. He kept on being pure in heart and mind; He kept on loving; He kept on praying. That is why we can have faith in Him.

The purpose of our journey through life is not to get somewhere but to be something. To set out on the Christian way simply means that we have made up our minds to be like Christ. He didn't get very far in the world, but He became the King and the Redeemer of men. So, when you think that it all seems so very dull, it is important that you should 'consider him . . . lest ye be wearied.'

The Christian Year.

NINTH SUNDAY AFTER TRINITY.

Wisdom.

BY THE REVEREND PRINCIPAL H. F. LOVELL COCKS,
M.A., D.D., BRISTOL.

'Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.'—Col 4^{5, 6} (R.V.).

In every age Christians have had to deal with the problem of their relationship to the unbelieving world. For Christians in the first century, however, the problem was much less complex than it is for us in the twentieth. The Church of the Apostles appointed no commission to discover the Christian principles of social reconstruction, and issued no manifesto on the meaning of Christian citizenship. These New Testament Christians did not believe that the world they lived in had any future, but expected that very soon it would be brought to final judgment and pass away into nothingness at the Second Advent of Christ. It was not laid on their consciences, as it is on ours, to bring political and economic systems into a closer harmony with God's will. And even if it had been, they would have found it impossible under the despotic Roman Empire to take action of the kind that is open to us who are citizens of a democratic state. We think of the problem in terms of applying Christian principles to the reform of institutions, but for the Christians at Colossæ the problem took shape in terms of persons and personal contacts. 'How ought we to behave towards our pagan neighbours' ?—that was their question. Paul's answer to the question is in our text. 'Walk in wisdom toward them,' he says.

What is this wisdom? Well, shrewdness is certainly a part of it, and even ordinary common sense. Jesus tells His disciples to be as wise as serpents, and commends the five virgins who kept

their heads amid the excitement of a wedding. He would have His followers as shrewd in the interests of the Kingdom of God as the children of this world are in their pursuit of material goods. And Paul bids these Colossian Christians be shrewd. They are to 'redeem the time,' that is, to buy up every opportunity of bearing witness to the power of the gospel and serving their fellow-men. Whatever else it may be, Christian wisdom is an eye for strategic positions and a sense of the situation. To be wise is to be awake not only to the world's need of the gospel but to the daily occasions of Christian service. Yet wisdom is more than shrewdness.

It is, for example, the insight and integrity of a settled faith. If Paul does not mention faith here it is because he takes it for granted. To be able to answer the questions of their pagan neighbours these Christians needed to be well grounded in the gospel. And to walk surefooted amid the snares of a pagan environment demanded more than a surface knowledge of Christian teaching. Christians must have faith—that inner appropriation of the gospel that begets loyalty of heart and steadfastness of aim. Christian wisdom has its foundation in principles. So to-day we need the same insight and integrity. Though we debate with sceptics, the truth of the gospel is not with us an open question. Though we may and must ally ourselves with non-Christians in political action, we may not do this at the expense of fidelity to Christian truth or ignore the fundamental cleavage between those who do and those who do not accept the Christian view of man and his destiny. To know when we may work with non-Christians and when we must part company with them needs a wisdom that is both insight and integrity, that is both shrewd and steadfast.

Yet insight and integrity are not enough. When our goodness is gauche, our witness is ineffective. We may be strong on principles yet mere bunglers in personal dealings. Our speech, and our conduct too, must be 'with grace, seasoned with salt.' We must be tactful as well as tenacious.

Of the pagans who came with their questions to these church members at Colossæ some were genuine inquirers, anxious to discover the Christian secret; others were more interested in showing off their own cleverness in debate; others, again, were mere hecklers, flippant or malicious. Christians, Paul says, must be ready to deal not only with the question but with the questioner. This is where the tact of Christian wisdom is indispensable. There is a place for the salt of wit—why should a Christian be a dull fellow?—and fools must sometimes be answered according to their folly. But the Christian is not out to score debating points, and even his raillery must leave no sting. In all his contacts with his non-Christian neighbours he must not forget that he is dealing with persons, with men and women God loves and for whom Christ died. His way with them is tactful, yet this Christian wisdom is something different from what the world understands by 'tactful dealing'—the tact that is ready to forsake principle to win popularity has no place here. It

is tact, yes—but grace is the better word to describe it; for it is a human graciousness that reflects the grace of the saving God.

'The wisdom that is from above,' says James, 'is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance, without hypocrisy.' Who can read these words without being reminded of the thirteenth chapter of 1 Corinthians? 'Love suffereth long, and is kind; . . . doth not behave itself unseemly, seeketh not its own, is not provoked, . . . rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. . . . Christian wisdom, at once strong and gentle, righteous and gracious, is *love*—the love that Christians learn from Christ.

To-day, our Christian duty of neighbourly service has a wider range, but its heart remains in the twentieth century the same as it was in the first, and never has the world's need of love been greater than it is to-day. The social relationships in which we live become increasingly impersonal, increasingly matters of collective rather than of individual concern. That is why we tend, as we said, to think of the salvation of society in terms of the reform of institutions rather than in terms of the regeneration of persons. But people matter. It is for the sake of people that institutions must be reformed. It is for the sake of people that political and economic systems must be made more just and more humane. To make a better world we must enlist the knowledge and skill of scientists and administrators, but knowledge and skill in dealing with things are not enough; we need the wisdom that can deal constructively with shattered personal relationships. Indeed, it is now recognized that scientific knowledge and technological skill will destroy us and our civilization unless they are inspired and controlled by a wisdom that in all the welter of problems and programmes never loses sight of persons. But while this wisdom must guide us in our political activity we still need it in our personal behaviour too. Christians are still called to 'walk in wisdom toward them that are without.' Still it is Christian love that commends the Christian gospel and prepares human hearts for that regeneration without which all our planning is futile. And it is still from God that wisdom comes. To rebuild the ruined fabric of human community we can begin where we are, and by the loving wisdom of Christian service commend to our neighbours that divine saving love whose creation and reflection it is.

TENTH SUNDAY AFTER TRINITY.

Out of the Town.

BY THE REVEREND JOHN B. DAVIE, M.A.,
COLDINGHAM PRIORY.

'And he took the blind man by the hand, and led him out of the town.'—Mk 8²³.

Out of the town! These words strike the note of the moment. Once again the holiday season is

with us. We take holidays in response to a felt need of our nature. And although the incident from which our text is taken has really nothing to do with holidays, it does give a kind of hint as to what that need is. You will notice that, ere Jesus healed the blind man, He took him by the hand, and led him out of the town. It was in the country that this man found renewed health and restored vision. And is it not for this same reason that men by some deep instinct seek the country still—just because there, as nowhere else, they find both for body and soul that renewed health and restored vision, for which their natures consciously or unconsciously crave?

Cowper's saying that: 'God made the country, and man made the town' has now passed into proverb, and there is a sense in which it is profoundly true. In the country, with the teeming mystic life of Nature throbbing all around, man is in the background, and God is everywhere. But in the town it is man who is everywhere. The evidences of his art and his artifice obtrude themselves on every side. These streets of noble buildings, these vast factories where the mightiest energies of Nature are harnessed to human needs, the hurrying crowds, the ceaseless stream of traffic—they all tell with a force not to be evaded of the greatness of man and of his amazing powers of invention and organization. This fact in itself affords a very sound reason for the holiday exodus out of the town that takes place every summer. If man is to retain or recover his wholeness of body and of mind he must periodically get away from himself. And to get out of the town, which is such a signal embodiment of man and his mind, does in a very true sense offer him an escape from himself. City life tends to press upon him the exclusively human viewpoint; and the bigness of life is apt to get lost in the buying and selling, in the chatter of social intercourse, and in the constant obsession with the material things of civilization. The average man may never put the thought into words, but he is instinctively conscious of the danger of becoming the slave of the vast machine he has created. And he senses the need for getting away from it all at times, in order that he may correct his distorted vision.

Apart from that, for most men and women, in this country at any rate, town life is associated with the monotony of the trivial round and the drudgery of the common task. The same morning tramp along the same streets, the same stool in the same office, or the same job at the same roaring machine, and then the same old tramp through the same old streets at night—and this day after day and week after week—isn't that the bigger part of life for millions to-day? It is bound to be a wearing business. 'Many a man,' says Sir Arthur Helps in his *Friends in Council*, 'goes through some intellectual process for the greater part of his waking hours, which corresponds to the making of a pin's head.' In order to earn a living nowadays most men have to concentrate and specialize, and it is this increasing and unavoidable contraction of activity and interest, more even than our modern strenuousness, that makes the

need for holidays imperative. It is difficult to maintain any clear sense of the bigness of life if we are occupied most of our time with a pin's head.

Now it is just here that a holiday comes in as one of the gracious ministries of God. When we get away from the cramping conditions of town life and out into the more spacious expanses of the country we somehow recover in communion with Nature that sense of wholeness which has been dulled by the grip of routine. Without being clearly aware of it, we are uplifted by the sense of a greatness in Nature beside which man's greatest works seem trivial, of a beauty ineffable before which the beauty that is the work of man's hands seems pale and imperfect. The peace of the open spaces steals imperceptibly into the heart, permeating every corner of our being with mystic healing energies that mean renewal to our jaded powers of body and spirit; and we return refreshed and restored, with memories that cheer for months to come, and with our inner forces revitalized for the strenuous business of everyday living and toiling.

Holidays took their origin historically in holy days; and I venture to say that our holidays will be the more refreshing if we still keep them as holy days—if, in a word, when we go forth from the town, we let Jesus Christ lead us out. By that I do not mean merely that we shall make our holiday employments of such a kind that we can ask and have Christ's blessing and fellowship in them. That goes without saying. What I suggest is rather that we shall get more out of them both for body and spirit if we let Jesus touch our eyes, so that we shall approach Nature with something of His reverent and receptive spirit.

How redolent of country life the Gospels are. The reason for that, of course, is simple—Jesus Himself was a countryman, with all your true countryman's love of bird and beast and the open spaces; and His talk, as reported by the Gospel writers, is full of allusions to the sights and sounds of the countryside—the fowl of the air and the flowers of the field, sheep and shepherds, farmers sowing and reaping, the fox creeping to its hole and the bird flying home to its nest, and the weather-lore of rural folk. As Dr. Glover says, 'Nature slides into His mind whenever He is deeply moved.' It is to her He turns for illustration when He has some great truth to teach. It is to her solitude and peace He repairs, when, wearied out physically and spiritually by His service of men, He sought the renewing of His strength. And it is clear why He does so. He not only loves Nature for her own sake, He reverences her because He finds her everywhere eloquent of a Father's tender care.

I am not for a moment suggesting that we ought to spend our holidays in religious exercises, nor am I suggesting that we should indulge in any sloppy religious sentimentalism over Nature or try to force ourselves into moods of spiritual ecstasy whenever we view any scene of natural beauty. But to every man who approaches

Nature in the right spirit, moods and moments will almost surely come, when, in contemplating such a scene, he will feel that he is touching the very hem of the garment of God, and know himself amid Nature's serene stillness enfolded by the peace and gentleness of God. Such moments, when they come, are moments of high refreshing that clarify vision and renew our inward strength, and bring into our traffic with the seen a reassuring sense of the Unseen. But, of course, you cannot artificially work yourself into such moods: the most you can do is to cultivate the spirit that makes them at least possible. That is what I mean when I say that, when you go forth from the town, you should let Jesus lead you out. The man who has in him anything of the spirit of Jesus will come to Nature as He came, with a rare sensitiveness of spirit that will draw from the holiness of her beauty a deepened sense of the beauty of holiness, and find in her silences a healing restfulness that will fall on his heart like the peace of God. He will return to the daily round and the common task refreshed in body and soul, and sustained by gracious memories that will often cheer him in the busy after-days, and make him feel as Wordsworth felt, that

These beauteous forms,
Through a long absence, have not been to me
As is a landscape to a blind man's eye:
But oft, in lonely rooms, and 'mid the din
Of towns and cities, I have owed to them,
In hours of weariness, sensations sweet,
Felt in the blood, and felt along the heart;
And passing even into my purer mind,
With tranquil restoration.

ELEVENTH SUNDAY AFTER TRINITY.

The Snare of Pride.

By THE REVEREND JOHN L. KENT, M.A.,
CATHCART, GLASGOW.

'For their sakes I sanctify myself.'—Jn 17¹⁹.

'I . . . myself.' Man's highest distinction lies in these words. They suggest the power which belongs to man, and no other, by which he can reflect upon himself. He can ascend the tower of his self-consciousness and make a sweeping survey of the territory which is his life, delimiting its frontiers, mapping its features and estimating its resources. But more than this. Man not merely reflects upon himself. He conducts his own assize. He is not only spectator and surveyor but he is judge, bringing himself before his own tribunal, praising and blaming, discharging and condemning. He may subject himself to trial and, with John Bunyan, pronounce his verdict, saying: 'I despise myself.' Or, passing from the judgment bar, he may say, like the Edinburgh weaver: 'I have a high opinion of myself.' He is the greatest of God's creations because he sees himself and assesses his own worth.

'I . . . myself.' While these words represent man's highest distinction, at the same time they

thrust before our attention, so that we cannot evade it, his major problem. 'What do I make of myself?' is the searching and inescapable question each of us must answer, and few know what it ought to be. Studdert Kennedy, that flaming evangelist who passed like a meteor across our sky during and immediately after the first Great War, once said that when the clouds unfolded and the mists dissolved before the ineffable glory of God and he found himself standing before the Judgment Seat, what he would discover God was saying to him was: 'Well, what have you made of your life?' Each of us has himself on his hands and it is the biggest piece of business he is called on to transact. Everything else in life reduces itself to this simple question: 'What word would you insert between these two pronouns, "I" . . . "myself"?'

'I glorify myself.' That is the answer some people would need to give. Not that they have deliberately made self-glory the settled policy of their lives. Few are as honest or see themselves as clearly as Pietro Mascagni, who dedicated his opera, *The Masks*, with these words: 'To myself, with distinguished esteem and unalterable satisfaction.' Nevertheless, the assumption upon which they are habitually acting is that exaggerated self-esteem is the best method by which life can be conducted. What is called plain, practical common sense supports this view. 'If you don't look after yourself and write up your own worth, no one else will,' is the familiar way in which men of the world address one another. Moreover, the whole movement of our modern life carries men away on the wings of this false pride. Man has acquired such prestige in his own eyes of late that he has an overweening opinion of his own qualities and powers. So exalted is his estimate of his gifts and capacities that he confidently believes that his scientific control of the world and its resources will soon bring the earth and everything that's in it under his unchallengeable sway. It would not be an unfair comment on our individual and social behaviour to say: 'Man's chief end is to glorify man and to enjoy himself for ever.'

How devastating are the consequences of such a policy! In frustrated persons—touchy, embittered, uncontrolled—whose souls are a battlefield of warring instincts, in whose hearts anarchy reigns in violent disorder, in whose company human and harmonious relationships are perpetually in jeopardy, we see the disastrous outcome of self-glorification. 'Edith,' writes a novelist of one of her characters, 'was a little country, bounded north, south, east, and west by Edith.' Nor is the ruin less heartrending to which the worship of man leads in the wider affairs of life. 'It seems to me,' writes some one, 'that catastrophe will continue to follow catastrophe among the nations until man has learnt one lesson—that he is not worthy of the respect he is paying himself.'

'I mortify myself.' To this opposite extreme men sometimes flee from the unwholesomeness and futility of self-glorification. Some people are always issuing bans and placing embargoes on themselves. Of course, men who thus mortify

themselves are not unworthy of respect. Too easily we can make them the victims of an unjust contempt. They know that overmastering self-esteem plays havoc with life and have put pride in irons for its pains. They have come to see something to which too many are blind, that discipline and restraint are essential to the wholesome life. For spiritual health it may even be necessary to impose severe limitations upon themselves and they are prepared to set out on a course of drastic action. The Apostle Paul was no flagellant although he had to beat himself into submission to God's will. Nor was the Lord Jesus Christ an ascetic because He counselled His disciples: 'If thine eye offend thee, pluck it out.'

Yet people who adopt the policy of mortifying self may be heading for disaster as surely as those who seek to glorify themselves. They subject themselves to a strain which they cannot endure. For such a policy demands a vigilance of which most people, by themselves, are not capable. In spite of every precaution self will break through their guard and involve them in misery and despair. Or it will confuse their values, make them concentrate on their weaknesses until peccadilloes are magnified into heinous sins and, losing their sense of proportion, they will strain at a gnat and swallow a camel. Or it will arouse rebellion in the soul. By denying legitimate expression to natural instincts men will provoke the very evils they seek to prevent, so that their last state will be worse than their first. The truth is that self-denial is a means to an end but if treated as an end in itself its exercise will almost invariably lead to sorrow and tears. It is a profitable servant but a cruel taskmaster. Only if it obeys the behests of a beneficent principle will it bless the soul.

'I sanctify Myself.' That is Jesus' answer to our question. When our Lord prayed in the Upper Room in the presence of His disciples and, looking forward to the Cross, made of Himself a willing sacrifice to God for the sake of His brethren, He revealed the only principle on which man can live with himself. Self-approbation and self-denial must be absorbed in self-dedication. This is the policy by which all great characters have been created. The enlargement of a man's self can only be effected when he has forgotten the urges and aches of his inner nature in some absolute devotion. That is one reason why the discharged soldier of to-day finds himself being pulled back irresistibly by memory to the days of his war service. With all their misery and pains they provided an object to which he could dedicate everything in him and for the time being forget himself. So every man or woman who has inaugurated and led a reforming and enriching movement has heard a call from beyond him or her and said: 'For their sakes I sanctify myself.' Keir Hardie, struggling for the rights of working men, Eleanor Rathbone, seeking the State's assumption of responsibility for family allowances, Albert Schweitzer, fighting the negro's battle for health on the edge of a primeval forest—all demonstrate the principle that noble living comes through dedication. 'Not where I breathe,' said Robert Southwell, 'but where I love, I live.'

Jesus, at any rate, clearly conducted His life according to this plan, not merely during its closing hours, but throughout its course. Climb with Him into the tower of His self-consciousness and you will trace the frontiers of His life far out on the rim of the world where sad, ailing, puzzled, bereaved and condemned men and women live. The cry of the loneliest outcast awakened its echo in His heart and sent Him hurrying to identify Himself with a soul in need. So complete was this identification of Himself with His brothers and sisters that He could say: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

One warning we ought ever to sound. Remember that to sanctify ourselves is not mere dedication to our brothers but devotion to God for the sake of our brethren. Our sacrifice is rendered, among men and for men, but to God. A friend of mine, who had made what appeared to me as a heroic sacrifice in the interests of his friends, was met with a strange, stone-wall coldness and lack of appreciation. 'Yes,' said my friend, 'unless one had done what one believed to be right in obedience to God, and out of love for Christ, one would be tempted to become bitter.' For, truth to tell, a sustained service for men is not easy. The common people who at first heard Jesus gladly soon turned and cried: 'Crucify Him!' It is this experience that increases the ranks of the cynics and sceptics. Unless faith in God is the inspiration of men's charity and service, they will face a crisis one day that may change their altruism into contempt.

For this reason the comradeship of Christ is so essential. His pattern is not enough. He Himself alone can give to us the Spirit to conquer where He so signally triumphed. He who lived so entirely to serve His brethren was Himself despised and rejected, yet at the moment when one was about to betray Him, another to deny Him and all to forsake Him and flee, He said: 'For their sakes I sanctify myself.'

TWELFTH SUNDAY AFTER TRINITY.

Renewal.

BY THE REVEREND A. D. HARCUS, D.D., LONDON.

'Thou renewest the face of the earth.'—Ps 104³⁰.

'The inward man is renewed day by day.'—2 Co 4¹⁸.

Once again the promise has been fulfilled. The dark brown of winter has given place to the fresh green of the springtime and to the flowers and fruits of summer; the face of the earth has been renewed. This fact of Nature has two meanings, it is the material answer to the needs of man, these needs never more urgent than to-day. But more than that, it is the outward sign of a spiritual truth, an indication of the renewal that can be in the world of the spirit. Renewal is a certainty in Nature; can it be in human life? The Bible is sure of it; the promise is that 'they that wait upon the Lord shall renew their strength.' We

are encouraged to pray, 'Renew a right spirit within me.' And there is the never failing encouragement of the twenty-third psalm: 'He restoreth my soul.' And here most directly in the text, 'The inward man is renewed day by day.' In this comparison between Nature and spirit three points can be noted: two a likeness and one a contrast.

Renewal: the certainty that it is going to happen. What does this confidence mean in the ordinary affairs of man? It is the faith that moves mountains, gives momentum and drive, sets the wheels of activity moving in many spheres of life. An example is the farmer working in the late autumn, not on a fast ebbing tide of confidence, but in imagination on the flood-tide of spring. He is the obvious example of this truth, but there are many others. Even the world of business has its cycles, winter and summer, spring and harvest. It is related in the life of Andrew Carnegie how twice he made big plans for the expansion of his business, and both were fashioned in the depths of industrial depression. His fellow directors tried to dissuade him, but he was resolute, convinced of the future. Spiritual depression is an only too familiar experience, both for the individual and the community. Spiritual values decline, and this winter season can last a long time, so long that it may seem to be the end of all things. To believe that the inward man can be renewed, be confident that the tide will turn, is to have the faith that moves mountains. Without that faith in the world of Nature there would be no activity, preparing or planning for the future. Can we boldly and confidently in times of spiritual depression prepare and plan for the days that are sure to come, believing in the fact of renewal, true for the individual and true for the Church?

Renewal: the method. Here again there is similarity; in both material and spiritual worlds it is a gradual process depending on continual effort. The inward man is renewed day by day; the phrase describes a routine, the doing of a number of things which do not seem, in themselves, to have any marked outward effect. Every man in his garden or allotment is only too familiar with this experience. Day by day, this thing and that, and gradually results reveal themselves. Men work to a time-table, the weather varies from time to time, each day differs and each makes its own contribution—sunshine, rain, and wind. To-day in your garden, this week on the allotment, is a familiar feature of the wireless and the newspaper. And so bit by bit comes the restoration of the soul, not 'sudden in a minute.' There is a routine of religious observations which can be as honestly and faithfully carried out as the routine of the garden. Renewal can occasionally be seen happening just as one can almost see things growing in midsummer. Usually the process is so slow as to be imperceptible. The week-day with its private reading and personal prayer, gathering for worship on Sunday, the steady use of the means of grace; these are the routine of religious life. How difficult it is to believe that

this can be the process leading to spiritual health. If physical health has gone, one urgently asks for a miraculous medicine to make possible at once full activity. The physician will smile in a kindly way as he speaks words of hope for the future, but he knows how long the process will be, how terribly slow and gradual, and how he has to urge us to a day by day routine. The Good Physician would give us the same advice. Restoration is a matter of time, a doing of something day by day, a number of small things not seemingly important in themselves. The results are not noticeable, indeed if one forgets, nothing much happens. Can we believe when spiritual health has gone that renewal is possible if only we follow faithfully a mixture of duty and observance? The inward man is renewed day by day.

Renewal: while we look not at the things which are seen, but at the things which are not seen. Here we part company from the natural world. The farmer relies on the forces of Nature, things he can see or feel, the sunshine, wind, and rain. Each of these forces has its own power, its own part to play in achieving the harvest, and each has its own special message of encouragement. What a thrill in the unexpected heavy shower of rain after a long dry spell; how impatiently one longs to be out in the garden at work under favourable conditions; the rain is just an invitation for a spell of work; or again the sunshine and wind, drying the earth, preparing it for the seed. So again and again comes the help and inspiration of Nature positively inviting us to come and avail ourselves of its power. We are looking at and being influenced by the things which are seen. But in the spiritual world it is different. 'God, who commanded the light to shine out of darkness has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.' We are now in the world of unseen forces, and in a sense the farmer or the gardener has the advantage. The outward forces give him an impetus for his work; what takes their place in the routine of religion? For the sunshine there must be substituted the 'glory of God in the face of Jesus Christ.' Can we believe in that power as we believe in the power of the sun? And, then, are we willing to lay ourselves open to that influence? The answer cannot be taken for granted as would be the answer in the natural world. The effects of the sun are obvious, without it there would be neither flower, fruit, nor harvest, God shining in our hearts, the knowledge of Jesus Christ, and without that light no harvest for the Kingdom of God. Of this fact there is no outward proof, we are looking at the things which are not seen. Renewal then will come through the light of the knowledge of the glory of God in the face of Jesus Christ. Let that spiritual sunlight shine into our hearts. And here we have one advantage over the farmer, we can command this light, it shines in the Gospels, in prayer in the name of Christ, in worship with our fellow-believers; in these and other ways freely open to us we can bring this healing light into our lives and begin the process of renewal.

'The things which are seen are temporal; but the things which are not seen are eternal.' The glory of God in the face of Jesus Christ is a glory which does not pass away. To subject yourself to that influence, to live in the light of His

presence, to get into this process, is to get into the eternal order, under the influence of the great spiritual forces which spell eternity. The outward man perishes but the inward man is being renewed, quickened, invigorated, day by day.

Modern Autobiography.

BY THE REVEREND WILLIAM BARCLAY, B.D., RENFREW.

ROBERT GRAVES wrote one of the most widely read of modern autobiographies when he wrote *Good-bye to All That*. Some time later he wrote what he called a kind of appendix to that volume entitled, *But Still It Goes On*, and in the introduction to that second work he tries to explain the factors which made for the widespread popularity of his former volume. In parenthesis he drops the remark, 'Given material of equal interest, biography will now always outsell the novel.' In the opening section which he calls 'Postscript to "Good-bye to All that"' he tells the public what he thinks are the ingredients of a popular autobiography. A list of these ingredients would run like this—food, murders, ghosts, kings, princes, racing motorists, millionaires, pedlars, tramps, adopted children, Arctic explorers, poets, foreign travel, sport, commerce, school episodes, love affairs, wounds, weddings, religious doubts, methods of bringing up children, severe illnesses, suicides and battles. It is a comprehensive list and it simply means that a good autobiography will be a transcript of life.

It is to be noted that the autobiography is a comparatively modern form of literature. In classical literature there is nothing even approaching an autobiography. The first great European autobiography comes after classical times. It is *The Confessions of St. Augustine*, and within its class that work stood alone until John Bunyan gave the world *Grace Abounding*. More than a thousand years later came two great autobiographies from Italy, those of Benvenuto Cellini and Casanova. R. Ellis Roberts says succinctly of Casanova, 'Casanova is the first autobiographer who told all he could and much that he should not.' But the real parent of modern autobiography is Rousseau's *Confessions* given to the world in 1782.

In the nineteenth century autobiography increased but it is not until our own times that the stream of autobiography became a torrent; and now there is scarcely a month in which some well-known figure does not give the public the story

of his life. The danger is that an article on autobiography might degenerate into a mere catalogue of volumes and authors.

It would seem on the whole to be expected that an autobiography would be written fairly late in life. It would seem natural that an autobiography should be a looking back on life and a summing up of its incidents and lessons and values in the light of the years. James Agate tells how some one came to him wanting to know how to become a dramatic critic. He gave him a list of about thirty of the world's great dramatists and told him that he must begin by studying them. The inquirer complained that he would be about forty years of age before he had completed a course of study like that. 'To which,' says Agate, 'I reply that you must be at least forty before your opinions have any value.' There are autobiographers who delay to tell their story until the evening of their lives. G. G. Coulton's *Four Score Years* is like that, but there are many nowadays who write an autobiography before they have seen three decades let alone fourscore of years.

Broadly speaking certain classifications may be made. There are autobiographies which tell the story of a life. G. K. Chesterton and H. G. Wells in their autobiographies did just that, and very recently in a much simpler, and yet in an entirely delightful way, Anna Buchan has done that in *Unforgettable, Unforgotten*. There are autobiographies which are more a reflection upon life than the story of life such as Somerset Maugham's *The Summing Up*. There are autobiographies which are more notes for an autobiography and which are more a series of pictures giving an insight into the mind and the character of the writer such as Kipling's *Something of Myself*. There are autobiographies which are stories of a spiritual pilgrimage such as that fascinating volume, *I am Persuaded*, by Julian Duguid. And finally there are autobiographies which are more journals and which tell the day-by-day story of a man's life. The two great modern examples of that type are closely connected because the one was influenced

by the other. They are Arnold Bennett's *Journals* and James Agate's *Ego* volumes. Unless a writer is like James Agate, who is incapable of being uninteresting however much the reader may agree or disagree with what he says, that method must necessarily become a boring way of presenting a life.

To write a great or even a good autobiography a man must have certain qualifications. To write one kind of autobiography he must either have done great things or else he must have been in touch with greatness. If he has done great things himself his task is hard because his volume will always run the risk of becoming an *Apologia pro Vita Sua* and a self-vindication. His task is further complicated by the fact that there are always things which, at the time, cannot be said and which history must be left to uncover. For the most part the autobiographies of this kind which are most fascinating to read have been written by men who were not themselves involved in great events in a controlling way, but who were in close contact with those who were. There was the old Greek in Xenophon who thanked the gods above all that 'being such as he was he had the friends he had.' And there are often quite ordinary people who, having lived and moved with greatness, were able in a vivid way to give to the world a fascinating story not of themselves so much as of other people. The ordinary man has an overpowering desire to know intimate details about how the great national figures live and speak and act not when they are in the glare of the limelight but when they are living their own private and personal lives.

But for our purposes the second kind of autobiography—the autobiography which tells of a man's spiritual pilgrimage will be the more interesting and the more important. To write such a work a man needs one qualification—complete honesty. Cromwell, when a Court painter had thought to please him by omitting in his painting the blemishes on his face, sent back the picture with the blunt demand, 'Paint me warts and all.' It is the man who can give himself to the world warts and all who really does something to help his fellow-men by his book.

It has been said that every man has it in him to write one book and, if that be true, that one book will be his own autobiography. R. L. Stevenson, in his *Inland Voyage*, tells of the man who drove the hotel omnibus at Maubeuge. 'Here I am,' said he, 'I drive to the station. Well. And then I drive back again to the hotel. And so on every day, and all the week round. My God, is that life?' But even a man moving in a bodily sense within that narrow orbit might be moving in undiscovered worlds in things of the

mind and of the heart, and if he set down his wanderings honestly he might produce something tinged with greatness.

To that honesty there must be added one of two things. These two things are opposites. They will not occur both together, but in any good autobiography one of them will occur. The first thing is that the writer must have some one aim, some one enthusiasm, some one driving force. Kipling tells how he met Cecil Rhodes. Rhodes had an awkward habit of jerking out questions as disconcerting as those of a child. 'He said to me,' Kipling writes, 'apropos of nothing in particular, "What's your dream?"' The man who has had some dream will always if he writes honestly write a good book. The second thing is in a way the opposite of that—it is the ability to take a detached view of life and living, the ability 'to see life steady and to see it whole.' Somerset Maugham in *The Summing Up* writes, 'I do not seek to persuade any one. I am devoid of the pedagogic instinct and when I know a thing never feel in myself the desire to impart it to others. I do not much care if people agree with me. Of course I think I am right, otherwise I should not think as I do, and they are wrong, but it does not offend me that they should be wrong.' Writing in that cool detached way a man might well set down his testimony and make it a thing of value.

What then can we learn from the reading of these autobiographies? For one thing—and it must be a matter of great interest to all those whose profession means that they must use the medium of words—we can learn how these writers work. It is an interesting thing to make a collection from the works of writers of their views on writing. R. D. Blumenfeld tells how, when he was still a young reporter, R. L. Stevenson advised him,

'Never confuse your reader; never take liberties with your reader's intelligence; . . . never write anything without consideration. Think first and write afterwards.'

Somerset Maugham lays it down that he has three aims in writing: 'Lucidity; simplicity; euphony.' He quotes with approval what Johnson said of Dryden: 'He appeared to have no other art than that of expressing with clearness what he thought with vigour.' And he also quotes Johnson's verdict on Pope: 'He never passed a fault unamended by indifference; nor quitted it by despair.' Eric Linklater in *The Man on My Back* quotes a saying of Professor Jack of Aberdeen which he declares has been his guiding principle,

'A writer should remember his manners, and for a writer the best of good manners is clarity. Clarity is also the debt he owes to his readers.'

H. G. Wells analyses brain faults and divides them into three classes—inexact reception, bad storage, and uncertain accessibility. In his youth he was taught by Huxley, and he says of Huxley's teaching,

'It left me under that urgency for coherence and consistency, that repugnance from haphazard assumption and arbitrary statements, which is the essential distinction of the educated from the uneducated mind.'

Kipling in *Something of Myself* describes his early days as a journalist in India. He strove, he says, for 'economy of implication.' He tells us,

'I made my own experiments in the weights, colours, perfumes, and attributes of words in relation to other words, either as read aloud so that they may hold the ear, or, scattered over the page, draw the eye. There is no line of my verse or prose which has not been mouthed till the tongue has made all smooth, and memory, after many recitals, has mechanically skipped the grosser superfluities.'

No one need object that these things belong to the mere carpentry of writing. The man who has to make his effect through the medium of speech, as the preacher must, will do well to study them.

Further, we can learn from these autobiographies something of the spirit which animated a man. It is true that a man may write a competent piece of work if he is writing it simply as a task or simply bluntly to make money. He may even start so writing, and then kindle to something greater. But it becomes clear from these self-revelations of writers that their great work was done under inner compulsion. Alexander Woolcott tells us of A. E. Housman that he stipulated that he should receive no royalties from the sale of *A Shropshire Lad*, and that if any profits accrued they should be used to produce cheaper editions. When cheques were sent him for royalties on his American editions he returned them. He said that he had written because he could not help himself. He would no sooner think of selling what had been wrung from his heart than he would have cut off his hand and sent it to market. Kipling tells us of what he calls his 'Personal Daemon.'

This is the doom of the Makers—their Daemon lives in their pen.

If he be absent or sleeping, they are even as other men.

But if he be utterly present, and they swerve not from his behest,

The word that he gives shall continue, whether in earnest or jest.

He tells how when he was a young man and bewildered by a plethora of ideas his Daemon said, 'Take this and no other,' and so he wrote his first story which had genius in it. 'After that,' he

says, 'I learned to lean upon him and to recognize the sign of his approach,' and when he accepted that guidance he wrote greatly, and when he did not he failed. 'When your Daemon is in charge, do not try to think consciously. Drift, wait and obey.' Any doctrine of inspiration and revelation would have to take cognizance of experiences like that.

In this matter of inner compulsion there is a curious coincidence of feeling between Kipling and Somerset Maugham. Speaking of his Daemon Kipling says, 'One of the clauses in our contract was that I should never follow up "a success," for by this sin fell Napoleon and a few others.' Somerset Maugham tells us how when he had written *Liza of Lambeth* it was such a success that Fisher Unwin wanted another slum novel to follow it up. 'I had the feeling,' he says, 'I do not know where I got it, that you must not pursue a success, but fly from it.' It is clear that the inner compulsion forbade the easy way of writing to order and in a groove.

Further yet, we can learn from these autobiographies something of the way in which a man's mind works. From this point of view an autobiography may follow one of two lines. It may give us a man's considered verdict upon life, a summing up of the things which he has arrived at and which he holds as convictions. It may be a statement and an account of the things which, as far as he is concerned, are certainties. James Agate says,

'I don't know very much, but what I do know I know better than anybody, and I don't want to argue about it. . . . My mind is not a bed to be made and remade.'

Some one said of Beatrice Webb that her method of conversation was 'experimental dogmatism.' That is to say a certain truth was set up as a certainty and then it served as something on which to whet the mind of the circle who heard it. These books which tell us of things which the writers regard as certainties act in just that way.

On the other hand, an autobiography may not only set down the certainties, but it may set down the long and often laborious way by which these certainties were arrived at. It is such books which are supremely interesting. Wells, looking back on a conversation with Graham Wallas, spoke of 'the sunlight of that mental hike of ours.' And it is a privilege when a person with a great and a sensitive mind and soul allows us to accompany him on the mental hike by which he arrived at himself and his belief. H. G. Wells very definitely does that in his autobiography. That volume is full of phrases which in themselves open windows on to experience. He talks of lying-asleep at night

while 'the petty things of to-morrow skirmish in my wakeful brain.' He speaks of 'the secret splendour of our intentions.' He says,

'Most individual creatures since life began have been up against it . . . have had to respond to the unresting antagonism of their surroundings; essentially, living was continuous adjustment to happenings.'

And when any man opens his heart and mind and lets us see the process of this adjustment going on in his own mind then he gives us a document of human value. St. Augustine did that; John Bunyan did that; and recently Julian Duguid did that in his book *I am Persuaded*. There is special value in that when the writer not only tells of the storms through which he has passed but the peace into which he has entered. T. R. Glover somewhere dropped the remark, 'The mark of a well-educated man is that he never finally makes up his mind on anything of the first importance.' There is truth there but half truth. And beside that saying must be set the saying of Chesterton, 'We have asked all the questions that can be asked; it is time we stopped asking questions and started looking for answers.' The biography of value tells not only of the mental hike, but of journey's end.

From all this it must follow that there will be times when a real autobiography which has the essential quality of honesty will give the reader glimpses into the secret places of a man's heart and faith. Here, as in all things, there is need of a wise reticence, but there are times when the inner faith shines through. James Agate in his *Ego* book for 1933 writes,

'Foreseeing the time when I may not be able to work, I shall want something to look back on, and therefore I am gingering up my work *now* to read good *then*. Or will even that satisfaction be denied? Won't one just not want anything at all? That, of course, would be the real death. It has been occurring to me lately that if death is real death and not the prelude to something else we shall never know the how and why of things. Owing to sentimentalities of the "beyond the grave order"—though St. Paul gives them a grand coating of words—I have always thought, or even supposed deep down in my mind, even taken for granted, that one would one day *know*. But if we don't? Suppose it all really is a secret. What a sell! Even the parsons and the priests won't realize they were wrong all the time. The other day in a monumental sculptor's Tom Tiddler's Ground I saw a stone with an angel clinging to it. On the stone was scrawled in blue chalk SOLD. I hate the idea of Evolution. You cannot evolve without discarding, and to be discarded contains a horrid hint of impermanence. Besides, Omnipotence, if it be Omnipotence—I am afraid to use the word God—can have no need of Evolution. I am inclined to think that there *is* Evolution, but that Somebody already knows all about Evolution and where it will end. My best hope is a rearrangement of the Time dimension, on the lines that Has-Been Is, no past and no future but a permanent Now. That would be a good working Eternity.'

Somewhere Kipling said, 'The hope is that the Great Receiving Station is tuned to take all wave lengths.' When we read modern autobiography with its little undertones and its half-revelations and its recurring wistfulnesses we know that there may be a veneer of materialism and cynicism, but that Augustine is still right—God has made men for Himself and they are restless till they rest in Him.

Recent Foreign Theology.

THE name of the Danish Professor Johs. Pedersen has long been familiar to English readers. In 1926 he published an English version of the first part of a large work on the *Life and Culture of Israel*.¹ The sequel to this work appeared in Danish in 1934, and in English a few days after the German occupation of Denmark in 1940.² This is a volume of nearly eight hundred pages, and it is unquestionably one of the most important books on the Old Testament published in any language for many years, and quite indispensable to all serious students of the Old Testament.

¹ *Israel: its Life and Culture*, I.-II.

² *Israel: its Life and Culture*, III.-IV. Povl Branner, Copenhagen, and Humphrey Milford, London. All stocks of this book were destroyed before the German capitulation, but a new edition is expected this year.

The volume consists of a series of studies on 'Holiness and its Upholders,' and another series on 'The Renewal and the Source of Holiness.' The studies in the first part deal with War, Chieftain and King, the Prophet, the Priest, Holy Places and Holy Things, Sacred and Profane; while those in the second part deal with Sacrifice and its Effects, Feasts and Sacred Customs, Foreign Cults, God and Man, Yahweh and Baal, Yahweh on Zion, the Prophets' Fight for Yahweh, Reforms, Exile and Restoration, and Yahweh and Israel. This enumeration is sufficient to indicate the range and variety of the themes with which it deals, and each is treated in a masterly way. One great quality of Professor Pedersen is his capacity to gather together the Biblical material on any given subject, and there is no reader who

will not add to his knowledge of the contents of the Old Testament, as well as to his understanding of the significance of those contents.

Professor Pedersen is widely read, and abreast of the entire field of Old Testament scholarship, and he uses the latest archaeological and other material with a sure hand. Yet his work is throughout eminently readable. The translation is very well done. It was prepared by Miss Fausbøll, and printed—with remarkably few slips—in Denmark. From the scholar's point of view much of the most important material the volume contains is to be found in the eighty pages of notes at the end, including four lengthy 'Additional Notes.' But readers who are not specialists will be able to read with full appreciation the text of his work, and it will enable them to get into the mind of the Israelites, to enter into their thought processes, and to appreciate their outlook, to a degree no other book can do.

On many critical questions Professor Pedersen's views will not be shared by all scholars. But that is inevitable, and will not surprise the author, while those who differ most will recognize the outstanding importance of this work. On questions of Pentateuchal criticism Professor Pedersen shows most affinity with the views of Hölscher in dating the material much later than is usual, while he is also doubtful whether we can accept the Yahwist and the Elohist in Genesis as two separate sources. His attitude on these questions is defined more particularly in the notes, and especially in the longer of them. But it would be wrong to give the impression that this is the kind of question with which the book primarily deals. It deals with the Life and Culture of Israel, and with some of the most important prolegomena of an adequate Theology of the Old Testament.

In 1939 a Dutch Old Testament Society was formed, and throughout the war it continued to meet, but in secret. It consisted of fifteen members of whom one perished in the concentration camp at Auswitz, whither he was deported by the Germans. The Society published three volumes of *Old Testament Studies*.¹ The first volume, issued in two parts, in 1941 and 1942, was wholly in English, with the exception of one paper, which was in French. In view of the date, this was a moving act of courage. It opened with an essay by Professor B. D. Eerdmans, the Nestor of the Society, on 'Sojourn in the Tent of Yahu,' in which he argues that in a number of passages there is reference to a fictitious presentation of a suppliant in the shrine in the form of a hand, or a bottle of tears, or some other surrogate for the suppliant. J. Simons discusses 'Caesurae in the History of Megiddo,' in the course of which he claims to destroy the archaeological foundation on which Albright's view² of the battle of Taanach

¹ *Oudtestamentische Studiën*, edited by P. A. H. de Boer, vols. i.-iii. Brill, Leiden.

² *Bulletin of the American Schools of Oriental Research*, No. 62, April 1936, pp. 26-31. (Simons wrongly says No. 67.)

rests. M. David considers 'The Date of the Book of Ruth,' and assigns it to the period of the Exile. Th. C. Vriezen writes in French on 'The Tradition of Jacob in Hosea 12,' and concludes that while the references to Jacob are not citations, we may conclude that the prophet was familiar with a tradition about Jacob in substantial agreement with that found in the Pentateuch. P. A. H. de Boer offers a full and careful study of the text of 1 S 17, in relation to the text of the versions, of the same exact and thorough type as his pre-war book on 1 S 1-16.³ The second part of this volume consists wholly of 'Essays on Masoretic Psalms' by Eerdmans. A large number of psalms are studied, mainly in groups associated with a common theme or title, and some new readings and new views—sometimes a little hazardous—are advanced. In harmony with present-day tendencies, Eerdmans assigns many psalms to an early date, and denies that any psalms are of Maccabaeon origin. He also rejects the view of Mowinkel that in pre-exilic Israel a New Year's Festival comparable with the Babylonian festival was observed, when the Ark was carried through the city in sacred procession.

The second volume, published in 1943, was a Festschrift in honour of Professor Eerdmans' seventy-fifth birthday. One essay is in German and the rest in English and French. The first is a posthumous essay by Professor J. de Groot, who examines the pericope Ex 4²⁴⁻²⁶, under the not too happily chosen title 'The Story of the Bloody Husband.' He claims that *הָתֵן* here does not mean *bridegroom*, but *one uncircumcized*. He relates the fragment to its context by suggesting that the symbolic circumcision of Moses was in preparation for the celebration of the Passover. F. Dijkema, who has since died, studied the economic conditions out of which the prophet Amos arose, in an essay written in French. J. Simons writes on 'Topographical and Archaeological Elements in the Story of Abimelech,' and identifies Mount Šalmôn with Jebel el Kebîr, Migdal Shechem with Sâlim, and Beth Millo with Migdal Shechem. He then discusses an alternative view, which has some attraction for him, that both Migdal Shechem and Beth Millo should be identified with the main building on the acropolis of Balâta, which is Shechem. M. David offers a study of the terms *עֶבֶט* and *הָבֵל*, and concludes that while both are terms for a *pledge*, there is a difference between them. The former is a pledge deposited with the creditor at the time of the loan, while the latter is a pledge seized by the creditor when the debtor defaults. Th. C. Vriezen, whose essay, like the preceding essay and the three following ones, is in French, examines the account of the creation of man in the image of God, to determine how far the image of God is conceived in physical terms. He finds that while there is a physical element in it there is also a spiritual element. The physical is not altogether excluded since God is conceived in Old Testament thought

³ *Research into the Text of 1 Samuel 1-16*, 1938, Amsterdam.

in anthropomorphic terms—though without any sexual reference—but of greater significance is the spiritual element, man's relationship with God and the consequent sanctity of his manhood. B. Alfrink studies all the Biblical occurrences of the expression 'slept with his fathers,' and shows that it cannot properly be used of anyone who died a violent death. M. A. Beek discusses the relations between Jerusalem and the Egyptian Diaspora in the second century B.C., more particularly in relation to the circumstances under which the temple at Leontopolis was erected. J. van der Ploeg writes on the meaning of the terms *שָׁנָה* and *שָׁנָה*, and traces the semantic process through the various meanings. In disagreement with some recent writers he argues that the original idea of the root was forensic and not administrative—to judge and not to rule. J. H. Kroeze writes in German on 'The Elihu Speeches in the Book of Job,' and attempts to integrate the message of these speeches into the message of the whole book, as it was envisaged by the interpolator. The final essay of the volume is by the editor, de Boer, and is devoted to a study of Ps 8.

The third volume is wholly from the pen of de Boer, and is written in Dutch, on the subject of 'Prayer in the Old Testament.' At the end there

is a brief summary in English. In the first chapter de Boer examines critically the views of Heiler and Johansson, in so far as they refer to the Old Testament; in the second he studies all the Old Testament passages containing intercessory prayer; in the third he turns to philology, and discusses the terms used and their cognates; in the fourth he surveys the contents of the intercessory prayers, and in the fifth the persons who pray; in the sixth he offers a comparison of texts relating to intercession with men and texts relating to sacrifice; while in the final chapter he discusses the relation of intercessory prayer and sacrifice, finding both resemblances and differences. The chief difference is that whereas sacrifice is based on the religious conception of Nature and aims at the continuance of natural life, intercessory prayer aims at the restoration of the harmony designed by God, through the breaking of the influence of unfavourable divine powers.

British readers will wish the Dutch Old Testament Society a long and successful career, and it may be hoped that many more volumes of *Oudtestamentische Studiën* will be published.

H. H. ROWLEY.

Manchester.

Contributions and Comments.

The Parable of the Unjust Judge.

It is suggested that in the Parable of the Unjust Judge (Lk 18¹⁻⁸), vv. 8-8a are 'an explanatory gloss.'¹ Moreover, the interpretation (vv. 7-8) is regarded as 'faulty,' since it introduces the topic of divine retribution, whereas the subject of the Parable is perseverance in prayer.² Is this latter point established? The completeness of the parallel between Lk 11⁵⁻¹³ and 18¹⁻⁵ may be too easily presumed. The theme of the former Parable is plainly the necessity of importunate prayer. This is implied³ in v. 8 and is suggested by the present imperatives of the verbs ('ask,' 'seek,' 'knock') in v. 9. God's gift is made 'to them that keep on asking Him' (13). The point of the Parable is that it is the persistence of the suppliant that wins the favour sought, with the further thought that the nature of the gift is conditioned by the fatherly relationship and character of the giver (11-13). In 18¹⁻⁵, however, it is at least arguable that the dominant idea is that of vindication (cf. v. 3),⁴ the climax being

reached in the words, 'I will give her justice' (5). The widow's persistence and its probable consequences, pestering or annoyance,⁵ are, it is true, the determining factors in the judge's resolve. The decision itself, however, is the chief interest of the Parable. Moreover, the supposed purport, viz., unwearied prayer, is drawn from v. 1, which is presumably the Evangelist's prefatory explanation (he shows an especial interest in the subject of prayer). The idea may of course be inferred in the body of the Parable from the force of (a) the imperfect *ἤρχετο* (8) and (b) the tense of *ἐρχομένη* (with the *εἰς τέλος* of ambiguous meaning (6)) and *ὑποπιάζω*. The major point, however, of vv. 2-5 seems to be neither the fact nor the mode of asking, but what is asked ('give me redress against my opponent'). On this view the interpretation in vv. 6-8 is quite natural, since it takes up the main point made, namely, the certainty of *ἐκδίκησις*.⁶ God will assuredly vindicate His elect speedily.

The matter has some bearing on the authenticity and relevance of v. 8b, which on this view is not inappropriate: will the faith (that God will vindicate His people) be found on the earth at the

sense 'avenge' (cf. Ro 12¹⁹). See THE EXPOSITORY TIMES, xxv. 70 f., 136 ff. (B. B. Warfield).

⁵ Taking the expressive term *ὑποπιάζω* in a metaphorical sense.

⁶ '6-8a belong to 1-5 and cohere with it' (Montefiore, *The Synoptic Gospels*, ii. 1018).

¹ C. J. Cadoux, *The Historic Mission of Jesus*, 303, 325.

² T. F. Glasson, *The Second Advent*, 91.

³ It is made explicit in the words which some MSS. of the Old Latin preface to the verse: *et si ille perseveraverit pulsans*.

⁴ This nuance of *ἐκδικέω*, *ἐκδίκησις* is probably to be preferred throughout the Parable to the stronger

coming of the Son of Man? ¹ The eschatological element in the Parable is not easily excised, and the saying takes its place among other Parousia dicta in St. Luke's Gospel (17²²⁻³⁰, etc.).

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Drinking Grapes.

THERE are quite a galaxy of interpretative cruxes connected with the scene in Jn 7 depicting Jesus in the Temple Area at the Feast of Tabernacles. Not the least of these is the one of punctuation. Archbishop Bernard mentions that in vv. 37, 38 some

¹ For an alternative interpretation of the saying in 8b, see T. W. Manson, *The Teaching of Jesus*, 224 f., *The Mission and Message of Jesus*, 600.

'ancient Western authorities' connect the opening phrase of v. 38 with the last two words of v. 37. Thus the invitation runs: 'If any man thirst, let him come unto me; and drink he that believeth on me.' Some Old Latin codices would support this rendering. Quite apart from the fact that it may give better sense to the whole passage in helping to make it plainer that *αὐτοῦ* refers to the Messiah rather than to the believer, it would seem more intrinsically Semitic to have two more or less parallel sentences, instead of one with two verbs at the end, leaving the next clause very awkward. But rather an interesting parallel to the second clause, as above, is the invitation issued to all and sundry, wherever they may be, when the grape season is in full swing in Palestine: *Illi 'atshan yishrab 'ainab*. 'He that is thirsty, let him drink grapes.' *Illi 'atshan yiji 'andi*. 'He that is thirsty, let him come to me.'

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Entre Nous.

Dr. Hensley Henson's Reflections.

Bishoprick Papers, by Bishop H. Hensley Henson (Oxford University Press; 16s. net). The 'Bishoprick' was a diocesan magazine started by Dr. Henson when he was Bishop of Durham. Into this he poured his thoughts on all current themes which were likely to interest his flock and through which he imparted, what instruction he considered needful for their welfare. The present book contains a selection of these articles which illustrates admirably the width of the Bishop's interests and sympathies, and also, let it be said, the nature of his prejudices. Those, who have read the two volumes of his autobiography (misnamed 'Retrospect of an Unimportant Life') and have through them conceived an unqualified admiration for their author, will welcome with enthusiasm this selection of his 'papers.' They exhibit the same qualities which we learned to appreciate in the larger work, a quite extraordinary learning, a width of vision, a breadth of sympathy and an honesty and courage in the expression of often unpopular views.

The prospective reader will know what to expect if a few of the subjects in this miscellaneous collection are mentioned: The Ordination of Women, The Church and the Nation, Church and State, The Rôle of the Clergy in Modern Society, The Respected Clergyman, Letter of Advice to a Young Clergyman just Instituted to the Cure of Souls in a large Industrial Parish, The Oxford Movement, Education for Leisure, Walter Scott, Bishop Lightfoot, Joseph Butler, The Memory of Vergil. These are only a few of the thirty-two essays included in the selection. Dr. Henson tells us of questions that haunt his mind: 'What is the true

rôle of the Christian Church in the modern world? What influences ought Christianity to exercise on the economic process? How ought the clergy and the Labour Movement to stand related? What place has the gospel in the life of society?' We find these questions intruding themselves under all kinds of headings.

We also find subjects of a totally different kind. One of the most interesting essays was written on the Bishop's recovery from an operation and gives a full account of the books he read when he was confined to bed. Two others may, without disrespect, be taken to illustrate some of his prejudices, that on the ordination of women, the other on the future of the Salvation Army. He is against the former and he is convinced that the Salvation Army has no future. But Dr. Henson is always ready to tell a story against himself. When he was a vicar in London the leader of the local Salvation Army branch called on him and on entering his study said: 'Do you know what we call you, Vicar? "Saul of Tarsus" and we are praying that you may become "Paul the Apostle."'

The interest of this book is endless. The brilliance of its writing is a constant joy. But one of the pleasantest things in it is a hint in the Preface that the author means to continue his autobiography 'to the close of my official ministry in 1941,' and also to publish a selection of letters 'which may be thought to possess significance.' This is good news.

F. J. RAE.

The Holy Ghost.

In his recent biography of J. A. Spender the late distinguished editor of the 'Westminster

Gazette,' Mr. H. Wilson Harris, M.P., says: 'What, more than anything else, gave the *Westminster* and Spender himself their remarkable influence, and won for both so general and profound respect, was the editor's unswerving journalistic integrity.'

In the chapter on Spender's religious beliefs Mr. Harris says: 'So far as I know he only once put on paper anything like a confession of his faith. That was in his last book, *Between Two Wars*. . . . "A few years ago," he wrote there, "the Vicar of the parish in which I was then living (Marden, in Kent) asked me if I would read the lessons in his church. I said yes, but added that I thought I ought to tell him that there was only one article in the creeds of the Church that I thoroughly and honestly accepted: 'I believe in the Holy Ghost, the Lord and Giver of Life.' Not a ghost, but the *Holy Ghost*—compelling us, in spite of everything, to think of it as Holy, the something not ourselves making for righteousness, the Comforter, the Supporter, the Fighter, who refused to accept defeat and is not cast down by any obstacle or seeming setback. The vicar said 'Enough'; and for several years I read the lessons at the evening service in his church."

'Telling the same story to a friend, Spender developed it a little:

"He (the vicar) said it was enough for me to read the lessons, as I did in the evening for several years, though not enough to admit me to the sacrament." He went on: "I have never got beyond this, or gone back on it. To me the spirit is something much more than the philosopher's or the intellectual's 'life-principle.' It is something which compels us in spite of everything to think of it as 'holy,' and which seems to be struggling to find expression in history. This is heresy both to the orthodox who cling desperately to their idea of an omnipotent all-loving God and to the rationalists who want logical proof of everything. There is no proof in their sense of any general ideas about the meaning of existence. These must be founded on the individual's thought and experience. I can only say that my own thought and experience lead me more and more to this conviction, and not least in these times when the great rally to what is good and decent is at least as encouraging as the assault of the devil is the reverse. What is it but the Holy Spirit which is leading thousands who have no orthodox belief to the conviction that there is something much more important than life for which their lives must cheerfully be given? Nothing by rationalist standards could be more irrational than that belief, if there were not something deep in the nature of things corresponding with it."

Martin Niemöller.

In a sermon, preached by Pastor Niemöller on January 1 in the Jacobuskirche, Göttingen, and now translated into English, these paragraphs occur:

'I myself am guilty, too, dear friends, for in

1933, when the Communists were imprisoned, I did not lift up my voice, and I did not tell my congregation: "Be on your guard! There is something wrong happening." And when the feeble-minded were murdered, I had talks about it and was surprised when a Christian said to me: "What would you have? These lives are without value anyhow and these people are at the same time delivered from much pain." I only started speaking out when the fate of the Church was at stake; as regards the others, I used to think: Am I to be the guardian of my feeble-minded brother or my Communist sister? I cannot even claim that I was ignorant of the persecution of Jews. I rode in the Black Maria at that time between two prisons and saw what happened then. In Mt 25⁴⁶ we read: "Inasmuch as ye have done it unto the least of these, ye have done it unto me. . . ."

'My dear friends, if I had spoken, as I should have spoken, as a Christian, I should not be standing here to-day. Defended the truth unto death . . . that is what few have done . . . they were killed afterwards for their testimony. I know about my guilt and I believe in the guilt of the Evangelical Church. Confessing the guilt is something which weighs more heavily on us than just admitting the guilt to ourselves. That I am guilty, I believe and see; but confessing that guilt openly requires a strength and a will to truth which we find much difficulty in mustering; but it has to be. Otherwise that mountain of guilt will not become less. We have to take our guilt to the Lord Jesus Christ and then we shall get a real understanding of the gospel. . . .

'The representatives of the churches abroad have come to us and we have said to them: "It gives us pain that there is guilt between us. We confess this guilt as our guilt. We, the Church, have been found wanting. We have not prayed faithfully enough; we have not loved ardently enough." Whereupon our brethren of the other churches have answered: "Your confession reminds us that we are brothers and shall always be brothers, as long as we are disciples of the same one Lord and Master." Now we are in constant communication. Does that mean anything? We shall have to face hard times; no one can say with certainty that next winter will not be worse than this one. The next five to ten years will be very difficult. We shall be told: "Now you have to reap what you have sown." But our Christian brethren will say, "We are brothers. We shall not cease calling a wrong a wrong, even if it is done to you in retaliation." Perhaps this Christian sympathy will help us, perhaps it will lead us across the abyss of despair if God is merciful.'

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